


# Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau  115

Office: 3835 Westminster Pl., St. Louis, Mo.

Vol. XVII

December, 1924

No. 9

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

## Social Reconstruction

### III.

#### *Solidarity of the Human Race (1.)*

The criminal knows of the existence of the mandatory law, but maliciously transgresses it. Modern nations transgress the natural international laws, because they have lost sight of them—or, rather, because they believe that outside of positive laws no other law exists. The criminal must be reformed. Modern society stands in need of enlightenment. But it is obvious that instruction alone will not induce the society of our day to comply with restraining laws. Liberalism affects nations as the spirit of perversity does the criminal. Human society will not accept such laws, nor will it strive to live up to them unless it is once more animated by the spirit of social duty and human solidarity.

Conscious of this truth, solidarism does not limit itself to teaching and defending the natural international law. It considers it far more important to overcome the spirit of international liberalism, to rekindle the saving spirit of social duty among all nations, and to thereby prepare in the heart of men and nations the willingness to accept all social law, and to give the latter a firm backing in the human and national mind. In no other way will the international natural law become acceptable and effective.

For this reason solidarism seeks to foster international co-operation by arousing once more a solidaric spirit among the nations, rather than by artificial means—agreements, for instance, which elicit no hearty response because they were acceded to under the influence of fear and intimidation. It places its only hope on the rebirth of the social spirit among and within nations—or, rather, in the hearts of all human beings, realizing that only in this manner may selfish considerations be prevented from pervading social measures of international co-operation, and that in consequence the new brotherhood of nations will not stand on feet as weak as those of the scriptural golden and iron statues of a false god, which were made of clay.

Solidarism is well aware of the various attempts undertaken by the civilizations of the modern world to enter into international agreements of divers kinds. It rejoiced sincerely over the introduction of international measures for the protection of inventions and works of art and literature; on learning of the safeguarding of property and commerce by international conventions, when tariff

and labor agreements were made, and when all civilized nations undertook a united crusade against slavery, and, above all, against white slavery. The founding of the international postal union, and even more so the reduction of postage on foreign mail, promoted foreign trade. The extradition of criminals added to the safety of the individual and society.

Solidarism considers all these measures steps in the right direction. But it does not fail to perceive, at the same time, that in themselves they do not suffice. Let him who would doubt this contention consider what became of these measures and institutions during the World War. The very fact that it is so difficult to arrive at such agreements, that they meet with so much reluctance and opposition, proves that in the last analysis they are dictated by considerations of a selfish kind, and not by such of a social nature. Nor must we forget that the agreements mentioned are ordinarily of equal benefit to both parties. This is even true of the few and still defective international pacts entered into for the mitigation of the horrors of war, and of that great number of such measures which were proposed but rejected by one or the other nation for selfish reasons.

But these mutually beneficial agreements are not the only ones possible. The spirit which dictates international agreements becomes manifest as we turn to study those of another kind. We refer to all those agreements which were in some manner or other forced on one party, or were entered into under compulsion. We do not deny that under certain circumstances it may be legitimate to apply coercion; however, all too often it is illegitimately used on a weaker or helpless nation. Let us take as an instance of the first kind the terms of peace imposed by the victor after a just war. One may readily conceive such terms to be excessive, or to have been imposed by a victorious enemy who was not justified in forcing war on his neighbor. To these instances the not infrequent case of a stronger nation forcing an agreement on a weaker nation by the threat of war or of a boycott may be added. At other times, favorable agreements are obtained by diplomatic subterfuge or deception. Such pacts clearly demonstrate the determination of modern nations to obtain in such instances some selfish advantage rather than social co-operation. Frequently they seek such advantage regardless of all social and moral considerations. Experience proves how disastrous such agreements may at times be for nations, and how fruitful a source of ruinous war they not infrequently are.



Let us now turn to another consideration which proves even more convincingly that selfishness is usually at the bottom of such agreements in our own days. Naturally, it soon becomes apparent how unfavorable an agreement of this nature is to one of the contracting parties. If it is the weaker nation that is thus affected, which is usually the case, it is held fast to its promises, though they be a heavy burden. If, however, the stronger nation has miscalculated the advantages, it will, as frequent experiences prove, simply nullify the agreement. Thus we come to realize that there is a destructive spirit lurking in modern international agreements—that they are not dictated by a truly social spirit. This truth becomes still more evident as we investigate the excuses offered whenever stronger nations hold the weaker ones to unfavorable contracts. They insist that agreements are contracts, and that all contracts have binding force. If this were true, one might ask these same nations, by what right do you reject contracts unfavorable to you? The principle is false, and solidarism, relying on clearly-defined moral rules, protests against it.

Whenever an agreement is forced on one of the contracting parties against justice or by fraud, the contract is null and void. Even though the one nation had a right to bring pressure to bear on the other, the contract may at least be abrogated by the suffering party if the other has transgressed fairness and equity. Should an opportune moment arrive, the unjustly treated nation has the right to reject the contract. On the other hand, the fact that a fairly and freely made agreement becomes more burdensome for a nation later on is no justification for rejecting it. This does not, however, deprive such nation of the right of presenting grievances, and any country imbued with the social spirit would listen to such petition.

It is evident that society must revise its social views radically before it will accept this teaching. In order to accomplish this, solidarism points to some rather striking lessons from history, which clearly demonstrate the necessity of a change of the prevalent social ideals and also the advantages derived from such change.

First and before all else, solidarism points to the Cross on Golgatha, upon which He died Who called Himself the Savior of all men, and Who sent His apostles into the whole world to its furthest ends. In compliance with His command the apostles and their successors raised and extended the World Church, in which there is, as one of them declared, neither Greek nor Jew, neither bondsman nor free. When the Church, after three long centuries of enforced obscurity, at last rose from the catacombs, we behold her at once in combat with the selfish pagan spirit which had for so long dictated all political and international action. Out of the ruins of a pagan civilization rise Christian nations, separated by natural boundaries and distinguished from each other by divergencies of an ethnical and political nature, but united in a higher social union under the leader-

ship of the Pope, the common father of Christendom, and a most impartial arbiter. True, there was little international commerce, because its necessity had not as yet made itself felt, nor had civilization as yet invented the means to carry it on on a grand scale. But the achievements of civilization became common property, as is proved by the well-nigh equal cultural standards of the existing republics, kingdoms and empires. Wars were fought. But they were fought to protect religion and faith, or over a doubtful or unfair inheritance. As long as the nations remained thus united in solidarity, national rivalry was hardly ever the cause of war. For that reason, national armies were unknown. When at last that spirit was rejected—about a hundred and fifty years before the Protestant revolution, and when political liberalism first gained the ascendancy—nations established armies and fleets and fought wars because they feared their neighbors, or sought to gain advantages over others, or strove to build up colonial empires.

WM. J. ENGELEN, S. J.

### **The Consumers' Co-operative Movement in the U. S.**

*Notes and Comment, Elicited by the Fourth Congress of the Co-operative League.*

I.

There has been no real growth in the consumers' co-operative movement in the United States during the past two years. In October, 1922, when the Third Congress of the Co-operative League of the U. S. A. met in Chicago, there were approximately three thousand consumers' co-operative societies in our country, and at the fourth congress of this body, held on November 6 to 8 last in New York, the same figures were submitted, the explanation being offered that, while some new societies had ventured into the field of co-operative life insurance and new building and loan associations had been formed, there had at the same time been a number of failures of stores, so that losses and gains practically equalized each other. At the same time there has been an increase in the number of farmers' marketing associations; but since these are selling agencies and represent, in that sense, producers' organizations, they are not listed with consumers' societies, nor are they affiliated with the Co-operative League. Sixty-five regular and thirty-six alternate delegates, representing 180 societies in 19 states, and 18 fraternal delegates were in attendance, listening to reports, participating in discussions and planning for the future, the purposes of the league being educational and advisory, and not commercial. The congress constitutes, as does the headquarters of the league, a clearing house for the experiences of co-operators and suggestions for the improvement of methods of fostering knowledge and appreciation of the principles and practices of co-operation.

One fraternal delegate was in attendance from Canada—Mr. George Keen, of Brantford, Ont., a Catholic, general secretary of the Co-operative



union of Canada and editor of *The Canadian Co-operator*; another fraternal delegate was Rev. R. McGowan, of the Social Action Department of the N. C. W. C. at Washington; a third Catholic present was the representative of the Central Bureau of the Central Verein, which had a delegate present at the Cincinnati and Chicago congresses in 1920 and 1922; two other Catholics were present, both representing co-operative societies. This fact of attendance of Catholics is significant, for, strange as it may seem to some, promoters of co-operation have come to look upon the Church and Catholics as opposed to their movement. On a previous occasion the president of the league expressed himself to the writer in this sense, and at the New York congress Mr. Albert Sonnichsen, an experienced co-operator and the author of several treatises on the movement, voiced his great pleasure that developments had proven the presence of sympathy toward co-operation on the part of Catholics—a development that had come to him as a revelation in the light of previous unfortunate experiences.

The variety of co-operative undertakings discussed at the congress reveals the condition that, while the co-operative movement of consumers in our country is not very strong as to the number of participants, it has entered upon a variety of endeavors. The program of the congress provided for discussion of the most common form of co-operative enterprise—the grocery store—and the less common co-operative bakery, laundry, restaurant, credit union, milk distributing society, ice distributing organization, life insurance society, of co-operative housing projects, co-operative agricultural purchasing associations. Approximately only 10 per cent of the consumers' co-operative societies in the country—333 out of 3,000—are affiliated in the league. However, this small percentage represents a membership of 50,000 men and women in societies doing a business of \$15,000,000 annually. One of the youngest societies in the organization—the Franklin Co-operative Creamery of Minneapolis—ranks highest among the member societies in annual turnover, the business of this society having reached \$3,500,000 in the last fiscal year. Truly a remarkable record for a society that has been in existence but three years and was organized, not by a leader of rare genius and compelling personality, but by a small group of milk wagon drivers who were the victims of a lockout.

Reference to the turnover of a few other societies may suffice to illustrate the money value of the savings achieved by the co-operative method and the significance of the movement in this regard. The Soo Co-operative Mercantile Association (of Sault Ste. Marie, Mich.), organized in 1913, which conducts a bakery and six grocery stores, has increased its sales from \$34,531.00 during the first year of operations to \$363,818.00 during 1923. In the ten-year period covered by the report submitted at the New York congress, the society paid \$8,631.12 as interest on the capital stock, and \$61,718.00 as purchase rebates to customer-mem-

bers and bonuses to employees, besides developing the entire business in various directions, accumulating resources amounting to \$89,102.66 and setting aside a reserve fund of \$18,491.50. The \$61,718.00 alone, paid as rebates in ten years, aside from the interest paid to stockholders, represents a sum practically twice as great as the present total capital stock of the association, which is given as \$31,220.00.

As a second illustration, the figures representing the transactions of the Co-operative Cafeterias in New York may serve. Organized in 1920, with a membership of 379 and a first year's total business of \$95,868.96, this society, now operating four cafeterias, closed its fourth business year in April, 1924, with 1,548 members, a total business of \$318,964.30, and net earnings for the year of \$18,676.96 on a stock investment of \$24,907.61. For the entire four years the figures are: Total business, \$922,384.20; net earnings, \$59,549.36; rebates to customer-members, \$14,203.15; interest on stock, \$2,505.24. Hence members received the total represented by rebates and interest—namely \$16,722.39, or three times as much as the original capital stock (\$5,164.40), and two-thirds of the present capital stock figure. Withal, this organization regularly sets aside a reserve fund and a fund for educational purposes before allowing rebates, the expenditures for educational purposes up to April, 1924, having been \$10,000.00. And all of this in spite of the fact that, when the managers realized they were making money, they immediately increased the wages of their employees and began to serve more generous portions of food than they had previously done. At the same time they take pride in the quality and preparation of their food.

Both these examples illustrate the occasions for savings the co-operative method provides. Among other instances cited at the New York congress were those of savings achieved by families engaged in co-operative housing. One illustration was to the effect that "the members (of such associations) each pay a monthly charge of not more than nine dollars a room for a modern, up-to-date apartment; for the same kind of apartments for which co-operators pay \$35.00 a month, private landlords charge \$60.00. Today, apartments in the same neighborhood renting at \$44.00 to co-operators cost non-co-operators \$80.00. These charges grow less each year as the mortgages are paid off. . . ."

All of these financial considerations naturally appeal to the practical mind of the men and women who give the co-operative system even slight attention. They are the sole consideration in the minds of the pragmatists pure and simple, who form a considerable portion of co-operators. These pragmatists represent one of the three elements present in the movement today. The other two are the idealists, who, while realizing and insisting on the great practical financial value of co-operation, strive to impress upon all co-operators the principle and practice of mutual help and of self-help through mutual help; and the radicals, who see in the movement a means for carrying on the



class struggle. As to the latter group, their presence was far more emphatically impressed upon the attendants at the New York congress than at previous conventions. Thus, during a discussion of arguments to be used to induce men and women to engage in co-operation, a representative of this group declared, with an expression akin to pity for those who spoke of mutual help and savings as appeals: "We have no difficulty in supplying the argument for co-operation. We preach the class struggle and present co-operation as a weapon the weaker classes can and should make use of. That argument always appeals to our people." A somewhat unexpected confirmation of this statement was provided by the singing of the "Internationale" after a dinner tendered by the Brooklyn co-operatives in the Labor Lyceum on the evening of November 7, the hosts (not the guests) having set the singing of this hymn on the program. While the speaker just referred to and the societies responsible for the Friday evening program are Easterners, it is also true that a similar attitude is observed by some co-operators in the Middle West. One of the most indefatigable workers in the league, and likewise in a practical way in the co-operative movement, was candidate for governor of his state on the Communist ticket at the recent elections. This man and his associates from groups in the Northern Middle West were also at one with co-operators from Brooklyn in supporting a resolution understood to be a commendation of Sovietism. Essentially it was a request that the Government of the U. S. recognize the Russian Soviet Government and authorize the resumption of trade relations with that country. Formally it was laudatory of Sovietic principles, practices and successes, and was understood, by the resolutions committee and the majority of the delegates present, as an endorsement of Communism. And there the strength of the dominant forces in the league was shown. The resolutions committee, of which Mr. Albert Sonnichsen was chairman, reported the resolution unfavorably, whereupon a bitter battle ensued, resulting finally in the defeat of the resolution; not that the convention objected to the recognition of Russia—for such has been granted by European countries, which are probably not inferior to the United States in international ethics—but because of the understood endorsement of Communism. The idealists and the pragmatists in the movement are for co-operation, not the class struggle and not Communism.

The development referred to—the attempted invasion of the co-operative movement by radicals of a certain type—has long had its parallel in the attempts these elements have made to radicalize organized labor. But while these elements were strongly in evidence at the congress, though held in check by the real leaders—Dr. James P. Warbasse, Mr. Cedric Long and others—organized labor was not so much in evidence. Not as much, in fact, as it had been at previous congresses. It appears that the American Federation of Labor, on the whole, is maintaining an attitude of indifference

toward this movement, which could be employed to such vast advantage for the advancement of the cause of the industrial workers, of all workers and the members of the middle class as well. The federation has, indeed, a committee on co-operation, and the educational director, Mr. John Walker, president of the Illinois State Federation of Labor, and president of the Central States Co-operative Wholesale Society (which latter is undergoing a transformation rendered necessary by its having deviated from Rochdale principles), apparently does all that lies in his power to popularize the cause of co-operation among the organized workers. But the means allowed are inadequate. Between 1917 and 1920 the American Federation of Labor collected \$3,250.00 for the purpose of spreading information on co-operation among its members. It is an open secret, however, that the powers that be in the Federation are far less sympathetically disposed toward this movement than its merits would not only warrant, but even demand. For at this late day, when workers the world over are deeply interested and actively engaged in the co-operative movement, the Portland convention of the A. F. of L. had nothing more definite, positive and programmatic to say than merely this: "Next to our trade union one of the most simple and effective means we have in our hands of saving much . . . waste for the consumer, as well as for the producer, is the co-operative movement. Through the simple Rochdale Co-operative system billions of dollars that now go to further enrich the idle few and the enormous army that make up the unnecessary power and force would go to the producers and consumers." The comparative weakness of this statement, as illustrating the indifference of the A. F. of L. to co-operation, can readily be ascertained when one reads any of numerous emphatic declarations of Mr. Gompers on other issues, couched in a language and carried along with a force of conviction that lends them a compelling influence. Then, too, there is the fact that but little has been done by organized labor in the realm of co-operative endeavor, although several conventions have commissioned officers and committees to promote it. And further by the consideration that a very practical suggestion offered the organization in printed form by the president of the Co-operative League, Dr. Warbasse, has elicited virtually no response. In a statement printed in 1920 (*Leaflet: Co-operation and the Future of Labor*), Mr. Warbasse treated "Labor's Relations to the Co-operative League," showing the desirability of the members of the A. F. of L. interesting themselves theoretically and practically in co-operation, proving that "there is no short cut. Labor must train itself (for co-operative action)," and illustrating in a comprehensive manner how this plan could be put into practice. An experimental (minimum) budget of \$16,000 annually was called for in one plan, a maximum one of \$53,000 in the other. The latter provided for one educational director, ten district advisors and fees for 20 fellowship students for



x months, to be followed by another 20 for a second six months, and was supported by the declaration that the league had the teachers and advisers available. One of the arguments used by Mr. Warbasse toward the close of his treatise reads: "The workers during the past year have paid fully 100,000,000 for strikes, which cannot solve labor's problem. The \$53,000 asked for in this educational budget would in the end give substantial and concrete results."

A. F. B.

## Governmental Price-Fixing

Toward the end of the fourteenth century Geron, the Chancellor of the University of Paris, writing on the topic of a just price, expressed the wish that the price of all commodities might be fixed as it had been for bread and wine. The many altercations that arose between buyer and seller might thereby be avoided, he thought, if one would know, upon entering a shop, this cloth costs so much per yard, this measure of wheat so much, this piece of cheese so much, and so on. He then adds the interesting conclusion that he who finds the price too high could leave the shop without having purchased the particular article.

Were he to live in our day, he would be very familiar with the custom of going into a shop, inquiring about the price of the article, and then, if too high, leaving it there. For, according to present business methods, there is little higgling in the market. Buy it or leave it has become the prevailing practice. There is still considerable higgling on the various commodity exchanges, so for instance on the grain exchange, but apart from few and relatively unimportant instances, prices have been fixed.

It is, however, not the government that has fixed them. The large merchant, manufacturer and producer associations have learned the art of controlling and regulating the supply and fixing the price. The most varied of means have been employed to accomplish this.

Nor has this been inherently wrong. Proper control of supply and price has undoubtedly also been of great benefit to the consumer, even though primarily the control was established for the benefit of the producer or distributor.

Whenever, however, the reasonable functioning of the law of supply and demand has been interfered with by unscrupulous profiteers, the result was that prices were thrown from their natural level, working havoc through ruinous competition among weaker competitors and bringing distress to that portion of the consuming public whose means did not permit to make effective their demand. Monopolies often arose as a result. Enjoying a monopolistic advantage, both smaller producers as also consumers were at the mercy of the monopolistic combinations, ranging from pools to trusts and mergers. In order to restore the proper balance, governmental authority intervened through anti-trust legislation, the establishment of

rate and commerce commissions and the creation of fact-finding commissions.

Such governmental intervention was not without success. The fact that it has come to stay is proof of the proper place it holds in the economic life of the nation. Evidently vigilance is necessary in order that this necessary exercise of state authority does not develop into State Socialism. This would be disastrous.

If price-fixing by the government has in some instances become necessary, as for instance during the war in the case of wheat, and as is still being done with regard to railroad rates, nevertheless a general governmental policy of this kind is attended by serious difficulties. Industry, trade and commerce have become very complicated, and the very complications forbid that prices be fixed by governmental authority for commodities as sold on the market.

In the first place, a governmental price-fixing commission would have to determine the cost of production and distribution, for without such a determination of costs no basis of what is and of what is not a reasonable profit can be found. For the production of some commodities the costs can easily be calculated, but where such important factors as obsolescence, depreciation and depletion enter, the calculation becomes more and more difficult. Again, some things are produced under joint costs; thus it is claimed that the Standard Oil Company obtains one hundred different products from crude petroleum. To determine, therefore, the cost of each one of these hundred commodities would be no easy matter. Demand also plays an important role in determining costs, because in most industries the greater the output so much less the costs per unit of the articles produced. Consequently, the smaller the demand, so much higher also the costs per unit of the commodities produced. The most complicated of problems, however, is to decide whether the costs should be determined for each individual producer or for the industry as such. If the former is the case, then, as can be readily imagined, a vast army of governmental experts, statisticians, accountants and industrial engineers would be required to accomplish the work. If the latter, then the determination of costs would be unfair to some producers whose location with respect to labor and raw materials is less favorable than that of others. Besides, it might lead to inefficiency if the costs would be guaranteed to the less skillful, industrious and inventive producer.

Secondly, the valuation of the property or investment in relation to which the rate of profit is to be fixed causes no end of difficulty. It is the big problem which the commission at present seeking to determine the valuation of the railroads of the country has to face. Controversy is still being waged as to what should form the basis of valuation. The very enumeration of the various elements that must be considered in a process of valuation shows how complicated the question of



valuation is. In the Smyth vs. Ames case the Supreme Court mentioned the following factors of valuation: The original costs of construction; the market value of bonds and stocks; the present replacement costs; the probable earning capacity under various rates; the sum required to meet operating expenses. Since 1913 the valuation of the railroads by the Interstate Commerce Commission is under way, and the work is still far from completion. What is true of the railroad industry is similarly true of every industry in the country; and, with respect to some, the problem of valuation would be well-nigh insoluble.

Thirdly, price-fixing by the government leads to other undesirable consequences. The control of the supply and price of raw materials must also come under governmental authority, if price-fixing policies are to be successful; aside from domestic difficulties, international complications of a very serious nature may result from this. Price-fixing eventually also will lead to the fixing of wages by the government; the fixing of railroad rates under the Esch-Cummins Act led to the creation of the U. S. Railroad Labor Board, which is seeking to expand its jurisdiction in questions affecting the wages of the railroad men. The doors to State Socialism are opened wide; once policies of price-fixing are adopted. Nothing will lie beyond the powers of the state as soon as price-fixing is included in them. Industry and commerce and all that belongs to them will be absorbed by the state.

The principle of a reasonable price should obtain legislative recognition as it has already received judicial recognition. This will sufficiently invest the state with the power to investigate at once any tendency of profiteering; to suppress unfair prices, and to prevent an illegitimate interference with the law of supply and demand. Economic laws operating under principles of fairness and justice are the best guarantee for the economic and social welfare of man. Artificiality, such as monopoly, impedes their action, and in such a case it obviously becomes the duty of the state to remove the obstacles that dangerously dam up the flow of the economic efforts of man.

A. J. MUENCH.

## A Reminder of a System Under Which Men Sang at Their Work

It is generally assumed that under capitalism only one method of labor is possible in order to secure the returns capital demands—namely, that observed the world over, wherever economic liberalism prevails. But while the disciples of Taylor consider even the standardized compulsion developed during the nineteenth century insufficient for present-day purposes, the owner of a small manufacturing establishment at Lynn, Mass., finds it possible to conduct his business in a manner strangely at variance with the efficiency system referred to. At least that is what a trade paper, *American Shoemaking*, says.

In the News of the Shoemaking Centers, printed in No. 9, Vol. 99, of that journal, there is an account of a shop "in the North Shore district" of Lynn, in which every man is said to be his own boss, while the owner works with the rest of the help. While it has only a few employes, "it does a large volume of business for its size." There is no schedule of working hours. However, "an employe is apt to get around at 6:30 in the morning, and," the article continues, "it is not uncommon to find all the employes working at 8 o'clock in the evening. The work interests each man in the shop. Indeed, it has happened that an employe has said, 'There is nothing to do this evening. Let us work in the shop.'"

The wage question is said to have been arranged in the following manner: "A minimum wage is fixed for each employe, according to his skill and experience. Profits are shared each week. The books are open to each employe. It is not uncommon for each employe to draw a share of the profits that is larger than his weekly wage."

"That is one reason," the writer of the article goes on, "for the close personal interest of every employe in the business, which interest leads employes to work early and late. There is no grind in the work. If the task seems tedious, somebody tells a story or 'springs a joke' to relieve the tension. More than once the employes toward the close of the day have sized up the work ahead and have said, 'Let us finish it up today. Then we can start on a new job in the morning.'"

Comparison of production figures of this shop with a similar shop, according to the writer of the article, shows that its annual output is 30 per cent larger than that of a similar shop that is run in the common way. The credit for making this antithesis of the Taylor system possible seems to belong to the owner of this business, who has a theory that "the joy a man gets from his work counts far more than anything else."

Some would claim the method observed in this shop to be entirely ruinous to business. They believe any other than a standardized kind of labor to be impossible today. Perhaps this is one reason why one New York store with less than three thousand employes had thirteen thousand pass through its employ in a year! Carleton H. Parker speaks of an "efficiency psychosis," the result of the establishment in American life of big business with its extensive efficiency systems, its order and dehumanized discipline. These were, on the other hand, foreign to the guildsman whose works our Morgans collect and contribute to our museums. The Lynn shop is but a reminder of those days when men sang while they worked and the very blows of their hammers fell in rhythmic fashion.

Co-operative credit especially needs to be undertaken carefully. It must be developed rather than established; it must grow up. Credit organizations that are really co-operational are societies rather than banks.—L. H. Bailey in *York State Rural Problems*.



## Contemporary Comment

There are two doctrines of progress: The first, nourished in the schools of sensualism, rehabilitates the passions, and promising the nations an earthly paradise at the end of a flowery path, gives them only a premature hell at the end of a way of blood; the second, born from and inspired by Christianity, points to progress in the victory of the spirit over the flesh, promises nothing but as a prize of warfare, and pronounces the creed which carries war into the individual soul to be the only way of peace for the nations.—Frederic Ozanam, quoted by Dean Inge in the *London Morning Post*.

\* \* \*

The work of politicians and lying pressmen who taught people to hate their fellow men during the war has borne evil fruit. Everywhere crimes of violence are more common than they used to be. Life is less sacred. Property seems to have no sacredness at all. *Homo homini lupus*—men have become as wolves toward each other.—New Zealand *Tablet* (Catholic).

\* \* \*

We are murdering one another at the rate of about ten thousand a year (with very few capital convictions), and we are in general showing ourselves more criminally inclined than any other nation that is reputed to be civilized. The explanation is that we are trying to make, not the Ten Commandments, but humanitarianism, work—and it is not working. If our courts are so ineffective in punishing crime, a chief reason is that they do not have the support of public opinion, and this is because the public is so largely composed of people who have set up sympathy for the under dog as a substitute for all other virtues, or else of people who hold that the criminal is the product of his environment and so is not morally responsible. Here as elsewhere there is a co-operation between those who mechanize life and those who sentimentalize it.

DR. IRVING BABBITT

In *Democracy and Leadership*.

\* \* \*

It cannot be emphasized too much that patriotism, like charity, begins at home—that is, in the neighborhood. Neighborhood loyalty—willingness to sacrifice, if need be, for the good of the neighborhood—is just as important as national loyalty and willingness to sacrifice in the interest of the nation. No nation can be strong, prosperous or progressive which does not command the loyalty and support of its citizens. Neither can a neighborhood. It is as true of a neighborhood as of a nation that “a house divided against itself shall not stand.”

THOMAS NIXON CARVER,

In *Elements of Rural Economics*.

\* \* \*

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police

control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. . . . I have never seen the necessity for reliance upon religion rather than upon law better expressed than in a great truth uttered by Mr. Tiffany Blake, of Chicago, when he said: ‘Christ spent no time in the ante-chamber of Caesar.’ An act of Congress may indicate that a reform is being or has been accomplished, but it does not of itself bring about a reform. —President Coolidge.

## Warder's Review

The qualities we naturally dislike and fear in a man are those which insure success under our present social order, namely: shrewdness, hardness, adroitness, selfishness, the mind to take advantage of necessity, the will to trample on the weak in the canting name of progress and civilization.

The qualities we love in a man send him to the poorhouse—generosity, truth, truthfulness, friendliness, unselfishness, the desire to help the mind, to refuse profit from a neighbor's loss or weakness, the defense of the weak.

Our present civilization is organized injustice and intellectual barbarism. Our progress is a march to a precipice.

JOHN BOYLE O'REILLY.

## Rev. Dr. MacLean on the Necessity of Reorganizing the Present Industrial System.

It is with great pleasure we record in the Warders' Column what Rev. Donald A. MacLean, whose book on *The Morality of the Strike* is known to many readers of our journal, is reported to have recently told the representative of the *Toronto Globe*, whom he had granted an interview. Dr. MacLean spoke of being convinced that “as long as profits are made the chief and almost the sole end of our industrial processes, industrial unrest and strife are bound to result.”

This view is in accord with the principles of the Christian Social school, one of whose chief doctrines insists that production shall be carried on for the sake of man and not for the sake of profit and accumulation of capital. We condemn capitalism, not merely because of the sins it has committed and is still committing, but chiefly because it is directed to the one sole purpose of obtaining profit and creating capital, without due regard for the human element and the duty of both producers and production, to serve man for the sake of his higher ends.

Rev. MacLean, following a similar line of thought, told the representative of the *Toronto Globe*: “Men—employers and laborers—must come to a realization of the fact that any industry which fails to keep in view as its final goal the promotion of human welfare, social as well as individual, has no justification for its existence.”



Economic Liberalism, having founded an economic system on false premises, is today facing, in all countries which have introduced that system, dissatisfied masses, clamoring for a change of conditions. "It is largely because leaders of industry," says Rev. Father MacLean, "have made of the great national industries of our countries means of serving almost solely their own personal, private and financial interests rather than of promoting the larger human interests that our countries are faced with the serious problems presented by such situations as are found in the coal regions of Western Alberta, where unrest has become practically chronic, by the coal and steel industries of Nova Scotia and by the general problems of unemployment for which you are endeavoring to find a solution."

Together with other Catholic sociologists he voices the opinion that a considerable reorganization of our industrial and social organism is absolutely necessary. "This," Dr. MacLean told the reporter, "can be secured only when the fundamental needs of all and the sacredness of human personality are given due consideration. A comprehensive remedy and adjustment, to prove successful, must also be based on universal and fundamental economic motives."

Chief of these is the one underlying the anthropocentric conception of economic endeavor, referred to above.

### Women Have Been the Losers

The author of *Spain Today*—Frank B. Deakin, formerly press attaché at the British embassy at Madrid—is not over-enthusiastic in respect to that country or its people. The women of that country, however, come in for some warm praise. "The Spanish wife and mother," he writes, "is still the housewife and the true helper of her husband. She is quite willing to work as hard as he does, and frequently does work much harder, not only in the manual laboring classes, but in those so-called higher classes, where English women of the same rank only look today for pleasure and self-indulgence. She does not spend her mornings in gossiping, her afternoons at bridge parties and her evenings in dancing, but she bears children and cares for them and their father as a true woman, conscious of the supreme importance of woman's work in the world. . . ."

A false philosophy of life has led the women of some countries to set their hopes on emancipation, equality, suffrage or some other less savory means of "liberating and elevating" the sex. After this has been going on for a hundred years, these "enlightened and liberated" women would disdain the praise the British author—who is a radical, by the way—accords the women of Spain. A close observer cannot help to note, however, that the most noticeable result of her emancipation is that woman's honor is infinitely less sacred to men today than it was at the time when her "liberat-

ors" began to free her from the "fetters" the natural law and Christianity had ordained for her protection. The prevalent tendency to idolize those shameless creatures who are willing to pose in the nude is sufficient evidence that men have little regard for true women—virgins and mothers. Their ideal is Salome rather than the mother of the Maccabees, they prefer the courtesan to Priscilla, and cannot even conceive of the Christian virgins who embraced martyrdom rather than yield their virtue. To these emancipators of woman one may well apply the strictures Chas. F. Lummis directed at Brander Matthews, but lately deceased some years ago: "They have invented criticism, abortion, divorce, race suicide, yellor journalism and various other reproofs to their Maker. They have forgotten—that is, on the average—mother love, good manners, straight speech and other things that an old-fashioned Jehovah set as a pattern for the little world which was one of His diversions."\*\* Women thereby has been the loser not the gainer, as some would make us believe.

### Propagating Folk-Art.

At the suggestion of Archbishop Glennon, an architect who has made it a practice to construct country churches from native material, whenever possible, employing local talent and labor to accomplish the task, was invited to address the First Catholic Rural Conference, held in St. Louis a year ago. Coming, as it did, in the closing hours of the convention, his informative talk was hardly appreciated as it might have been had the circumstances been otherwise.

That the subject is of great social significance and deserving of attention is borne out by the professional testimony of "Goban Saor," cited by Leslie Toke in an article on *The Inefficiency of "Progress,"* published in the *Irish Monthly*. He says: "When a priest and his committee are tempted to build cheaply, they can build solidly and economically by using all possible local material in a simple and direct manner—the local quarry, local lime and sand and stone. This requires great art and cleverness—and appropriate style, in fact depends on it."\*

It is these latter sentences we would wish to lay emphasis on, because of the influence the policy they recommend should exercise on the country side. Americans traveling in Europe come away with the impression left on them by its great cathedrals and other monuments of art of former times to be found in such centers of culture as Rome, Florence, Venice, Paris, Cologne, Nuremberg, Ghent, Antwerp, etc. They do not realize that this great art which excites their admiration at one time permeated the most distant hamlets of those countries; that its light helped to illuminate the life of the lowly peasants, because everywhere there were artisans and craftsmen who

(Concluded on page 317)

\*Deakin, Frank B. *Spain Today*. London, 1924. P. 115.

\*\*In *Out West*, October, 1907.

\*L. c., April, 1924, p. 215.



## SOCIAL REVIEW

### CATHOLIC ACTION

The Catholic Confederation of England and Wales, the Catholic Women's League and the Catholic Guardians Association have issued a joint appeal to Catholics to serve on public bodies in the interest of good government and social welfare.

Thirty associations sent representatives to the Third Assembly of the Federation of the Spanish Press, an "event of capital and national importance," according to the *London Universe*.

The object of this federation is not merely apologetic and defensive of Catholic interests; it is also moral, in that it aims at saving, by means of a clean press, the public mind from corruption. As Señor Francos Rodriguez, the President of the Assembly, said, "To look after the press is to purify the atmosphere. . . . Let us, then, see to the purity of the air we breathe."

The 44th annual convention of the Catholic Jurists of France was held at Toulouse early in November. The principal subject under discussion was the position of the family under the law of the areligious state.

The addresses delivered by distinguished French jurists dealt with the following questions: The beneficent influence of fiscal legislation for the protection of the family on the birth rate; improvement of the legal status of the child; associations of families and the utilization of the soil—their social and economic advantages; improvement of the procedure of adoption.

### RIGHTS OF THE MINORITY

Addressing a large and enthusiastic audience at Winnipeg, Man., on November 20, the distinguished Canadian publicist, Henri Bourassa, expressed regret that a larger number of French Canadians were not settled in Manitoba. Undoubtedly the great obstacle was the narrow policy adopted by this province on the question of minority rights. This is a point on which the other Canadian provinces might well follow the example of Quebec, where the rights of the minority are respected, and where therefore the two great Canadian races, French and English, live together in perfect harmony.

Mr. Bourassa quoted at length from the famous speech of Sir John A. McDonald in which Canada's "Grand Old Man" affirmed that in this country "there are neither conquerors nor conquered, and the French and English are on a footing of perfect equality." He concluded with an eloquent plea for a more generous treatment of the minority.

### BIRTH CONTROL

Addressing a conference of the Catholic Young Men's Society of England, held at Wigan on November 9, Dr. Halliday Sutherland declared birth control to be the negation of social reform. Answering the argument of the Malthusians: "Is it not pitiful to see seven people living, sleeping and washing in a one-room house?" he said:

"The spectacle of seven people in a one-roomed house arouses feelings of horror and of pity, whereas another picture—common enough amongst the great peasant population of Southern Europe—of seven people working

on their own land awakens feelings of pleasure and admiration. Wherein lies the difference?

"There is nothing of necessity horrible in a group of seven people, but there is something very horrible about a one-roomed house for seven people. That brings us to the crux of this matter.

"The contraceptists seek to reduce the number of people by artificial means. We want to reduce the number of one-roomed houses by legitimate legislation.

"Between them and us is a great gulf fixed. They regard population as a potential source of evil. That is the very gist of Malthusian and Neo-Malthusian philosophy."

### WORKERS' EDUCATION

Classes for women workers are being conducted by the Women's Trade Union League at the League Club House, New York City. Among the subjects dealt with by the lecturer there are the following: Parliamentary Discussion, What Thinkers Are Thinking, and Sex Hygiene.

This is the third year of educational classes conducted by the League; 500 students can be accommodated.

### COMMUNITY FUND

The Akron, Ohio, *Beacon Journal*, after the close of the Community Fund Drive, recently conducted in that city, contained a number of communications complaining that employes of the rubber factories had been virtually forced to subscribe to the fund and, at that, more than they could well afford.

One letter states: "There is one factory in Akron where some of the men did not feel able to give the amount of \$6.00, (which they were asked to subscribe) and offered to give \$2.00 and \$3.00. Their cards were returned with the invitation to give more." A communication, signed J. Davis, declares that the Community Chest is becoming "a source of much disapproval and disgust." "The whole thing is this, he writes, 'put out or get out. And you do not 'put' less than \$6.00."

### PRISON LABOR

The New York State Federation of Labor Bulletin, issue of November 13, 1924, says that over thirty million dollars' worth of work clothing was made in penal institutions last year, adding: "Some working men must have bought these garments, because only working men use work clothing. If working men would not buy prison-made shirts or overalls, prison plants could not be operated and prison-made garments would be quickly eliminated."

The "union label" is said to be the only guarantee against prison-made garments. "When you buy a garment without the union label," says the *Bulletin*, "the chances are that it was made by a penitentiary or sweat shop under the most horrible and filthy conditions."

### LEGAL PRICE

The French Government had contemplated fixing the price of flour by authority in the Department of the Seine. After negotiations with the millers, it has been decided to introduce instead an "unofficial quotation." M. Chaslès, president of the Millers' Association, stated that they would accept, as an "unofficial quotation," the price of 146 francs the quintal (1.96 cwt.) which it had been proposed to impose. This price (which is an



increase of 5 francs over the previous fixed rate) is therefore in operation.

The Consultative Commission, on whose recommendation prices were to be fixed, will in future meet each week, and presumably the millers will be consulted as to the rise or fall of prices. The new decision is taken as a withdrawal of the government from its position, though the Flour Prices Act did not necessarily impose the fixing of prices except in cases where agreement with the millers was found to be impossible.

#### IMMIGRATION PROBLEM

The complaint that the recent arrivals from Europe lack the pioneer spirit possessed by the men and women who came to America in former times, has found voice in Canada also. F. H. Komor, special colonization agent of the Canadian Pacific Railway, recently stated in an interview:

Most of the immigrants now coming from Great Britain and Europe have money, and all of them are seeking a new start in life. But they are not of the same fiber as the old pioneers. They want more comfort and social intercourse. In the past six months we have organized 29 special colonization boards in Alberta and Saskatchewan to help the newcomers. These boards consist of leading business men and farmers of small communities, and they have done good work in the way of helping the newcomers fit into their new life and making them feel they were among friends.

But the drift of immigrants east and south is rather appalling, and the fact that those who come east only add to the number of unemployed in Eastern Canada is creating a situation of which the solution will be difficult. As many of these people cannot legally enter the United States, they are patronizing the smugglers of aliens. Hundreds are in jail south of the boundary, waiting to be deported.

#### OPEN SHOP

Contemplating the erection of a new building, the management of the Portland (Ore.) Livestock Exhibition let their intention of building it on "the American plan" be generally known. The editor of the *Portland News* comments on this intention in the following manner:

"The Livestock and Horse Show management has no more moral right to call the open shop 'the American plan' than the Portland Central Labor Council has to call the closed shop 'the American plan.' Neither the one nor the other is an 'American plan,' much less the 'American plan.' In a democracy like ours a man has a right to run an open or closed shop, as he pleases. We, for example, run a closed shop. We might run an open shop if we could make more money that way. But we don't call it an 'American plan.' It is a selfish business arrangement by which we and the men employed by us profit. We find it more profitable to do business with a responsible corporation furnishing a certain kind of skilled labor, as a unit, than it would be to deal with separate individuals who are irresponsible and not particularly skillful. I will say for the working man, however, that while he has a constitutional right to be non-union, the non-union man certainly owes a deep debt of gratitude to organized labor which he can never repay and for which he is not sufficiently grateful, because, when the union man increased his own wages and shortened his own hours, he performed a similar service for the non-union man."

#### NEGRO QUESTION

Negro railway employees are usually thought of as porters, and the 136,065 total contains train and Pullman porters in the number of 20,224, of whom

twenty-three are colored women. The other classified railway occupations, however, show that rail transportation workers of the Negro race are in no wise confined to providing traveling comforts and performing domestic service for passengers. In fact, the summary, compiled by the Federal Dept. of Labor, shows that there are two Negro officials and superintendents of rail lines, located in Ohio and Florida.

Ninety-seven Negro telegraphers, well distributed over the country, are actually engaged in safeguarding passengers and property. There are 111 engineers and 6,478 firemen, 202 inspectors of way and structures, 202 telegraph and telephone linemen, 33 conductors, 111 baggage men and freight agents, 2,874 switchmen and flagmen, 1,195 foremen and overseers, 2,377 boiler washers and engine hostlers, 4,485 brakemen, 95,713 laborers, and 1961 workers employed at miscellaneous occupations such as ticket agents and station hands, who are not classified in official listings.

The total includes an appreciable number of female employees who work as porters, laborers, telegraph operators, etc. The New York State rail lines, in fact, boast of four female Negro telegraphers. Illinois, with the veteran J. H. Kelley, who for more than forty years has been a telegrapher for the Illinois Central Railroad Company, takes first place in the period of employment service.

#### AGRICULTURAL TRAINING

Sixty per cent of the short course students enrolled in the University of Missouri College of Agriculture at present are taking farm shop work in agricultural engineering.

The teaching of vocational agriculture in the high schools of Missouri has increased from three high schools in 1917 to eighty-five schools this year, according to statistics compiled in the School of Agriculture of the University of Missouri. Boys who are 14 years old or more may take courses in vocational agriculture ranging from two to four years.

In connection with the course each student must do project work of six months on the farm at his home. The work is supervised by the instructor. The purpose of the courses is to have the boys return to the farm after obtaining an education for rural citizenship, while the home projects have given the boys opportunities to earn money while attending school.

#### WOMEN'S PROBLEMS

A service of thanksgiving was held at St. Paul's Cathedral (Anglican), London, on October 25, "for opportunities of training, work and service opened to women during the last 50 years." It was part of the jubilee celebrations of the London (Royal Free Hospital) School of Medicine for Women.

Princess Beatrice and Princess Arthur of Connaught were present, and the vast congregation that assembled beneath the dome included not only medical women, but women engaged in many other professions and branches of social service. "They represented," says the *London Times*, "the arts of music, painting and the drama, the law, teaching and nursing, the Society of Women Engineers, accountants, pharmacists, police, social workers, girl guides, working girls' clubs and other organizations. The great gathering of women, many in academic robes, was a striking demonstration of the progress of half a century since the foundation of the London School of Medicine for Women."



The Labor Law of Jalisco, a Mexican State, contains the following commendable provision:

During three months before childbirth, women may not perform work which requires considerable physical exertion or which injures in any way the health of the mother or the unborn child. For 30 days after childbirth women shall not be required to work but shall receive their entire wage, keep their employment, and be entitled to all their contractual rights. They may not return to work until examined by a physician. During the period of lactation women employees shall have two additional rest periods of half an hour each during which they may nurse their children. In factories and workshops, where women are employed, suitable rooms, in charge of special attendants, shall be provided where nursing women may leave their children.

#### INTERNATIONAL SOCIAL AND ECONOMIC ENDEAVOR

A Pan-American Conference on Production Standardization will be held at Lima, Peru, December 23. Twenty-one American republics will be represented, as will more than 60 technical and trade associations of the United States.

The general purpose of this conference is to develop inter-American and international standards for raw and finished materials, and to make recommendations to the various countries. Important industrial developments in all the industrial countries of the world are being brought about through standardization and the elimination of duplication and waste.

To the "Museo Social Argentino," writes the *Review of the River Plate* in its issue of October 31, 1924, pertains the honor of having organized the first international Congress of Social Economy. This congress was officially inaugurated on Sunday, October 26, in the Great Hall of the National College of Buenos Aires. The President of the republic was present, accompanied by the Ministers of Foreign Affairs, Interior and Public Instruction. After some brief introductory remarks, Doctor Montes de Oca, president of the Argentine Social Museum, called upon the Minister of Foreign Affairs to inaugurate the congress. This the minister did in a sympathetic address of welcome.

Speeches were then made by the President of the Executive Committee, by the Italian Ambassador Conte de Viano, by the Spanish delegate to the Congress, by the United States delegate and by the Brazilian delegate. The Congress organized and resolved itself into six separate committees, as follows: a committee on Social Museums and Similar Institutions," on "Labor Questions," on "Social Hygiene," on "Teaching," on "Agrarian Questions" and on "Social Statistics and Social Questions in General."

#### UNEMPLOYMENT AND HEALTH INSURANCE

Six weeks' contributions, prior to November 8th, to the Unemployment Insurance Trust Fund, maintained jointly by employers and employees in the cloak industry, New York City, totaled \$250,000. President Sigman of the International Ladies' Garment Workers' union estimates that the fund will soon reach \$1,600,000.

This system was recommended by a commission ap-

pointed last summer by Governor Smith when a tie-up in the industry was threatened. The workers have demanded relief from unemployment, because of the highly seasonal character of this calling. The employer pays into the fund 2 per cent of his business and the worker pays 1 per cent of his wage.

The Workers' Health Bureau, in New York, is circulating leaflets in at least three languages—English, German and Hebrew—advising the workers to care for their health, and for this purpose to urge the trade unions to establish their own health departments for the combatting of disease, particularly such as originate in industrial occupations. One of the folders shows the picture of a decrepit worker, with grey hair, and the inscription, "Burned Out at Forty—This Need Not Be You!"

"The man in the picture is a painter," says the circular. "His health was smashed by lead poisoning. In your job you run the chance of getting any or all of these diseases: Lead poisoning, benzine poisoning, alcohol poisoning, turpentine poisoning, hardening of the arteries, poor blood, nose and throat diseases, eye irritations, backache, accidents." The Workers' Health Bureau, the leaflet continues, is organized to help trade unions fight trade diseases, it unites science and labor to show workers how to safeguard their bodies, and it recommends that "trade unions establish their own health departments, financed and controlled by the union, and run by specialists who believe in the working class."

Enclosures distributed with the leaflet contain health rules and offer suggestions for the care of the teeth and for the treatment and prevention of constipation.

#### MISCELLANEOUS

The city of Montreal will provide \$600,000 for outside work during the winter, with the object of relieving unemployment. Should the occasion arise, the amount may be increased to one million dollars later in the winter.

Whilst tea of late has been going up in price in England, 35 Indian companies in 1923, with a capital of £6,320,950, made a dividend of £2,110,000 and had a reserve fund of £4,427,000. Profits varied from 22½ to 85 per cent.

These profits were filched from the masses. According to the annual report of the Commissioners of Customs and Excise of that country for the year ended March, the consumption of tea was 384,067,308 pounds—an average per head of 8.61 pounds.

Consideration is to be given to all the factors entering into the distribution of merchandise from the producer to the consumer at a conference of representatives of retail, wholesale and manufacturing interests, to be held in Washington early in January under the auspices of the Chamber of Commerce of the U. S.

Investigations are to be conducted into the costs of distribution, which, it is said, in some instances amount to one-half the price paid by the consumer. The recommendations of a committee of business men and economists, functioning under the chamber's department of domestic distribution, are to be submitted to the general conference of merchandise distributors, who, it is hoped, will find means of avoiding at least a portion of the excessive expense.



## Central-Blatt and Social Justice.

Als Monatschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Pl., St. Louis, Mo. Abonnement, \$2.00 das Jahr, zahlbar im Voraus; Einzelne Hefte 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents. Abonnement auf Lebenszeit, \$50.00.

### Zur Soziologie der deutschen „Jugendbewegung“.

Wenn der normale soziale Gliederbau (Familie, Stand, Staat) der Auflösung verfällt, dann ist sein Zerlegungsprodukt niemals eine bloße Summe von Atomen; es gliedern sich vielmehr innersten Gesetzen des sozialen Lebens zufolge die eben aus ihrem organischen Zusammenhang herausgerissenen Atome und Atomgruppen gleich wieder, zumindestens nach quasiorganischen Gesichtspunkten, und es entstehen, da es eine absolute Unordnung auf die Dauer nicht geben kann, Pseudoonordnungen, d. h. Karikaturen der wahren Ordnung. In diesem Sinne ist auch die moderne soziale Kultur ein Zerrbild der wahren sozialen Kultur; die wahren Staaten und Autoritäten wurden vom modernen Staat ohne Autorität, der nichts anderes ist als die zur Staatsmacht herangewachsene Partei der Wahrheit oder doch eine Komplikation, ein Kompromiß mehrerer Parteien, aufgefressen; die Stände verwandelten sich in Klassen; die Familien endlich hörten auf, politische Faktoren zu sein, an ihre Stelle traten die Vereine. Wie ehemals die Familie als Zelle der Gesellschaft galt, so sind es heute die Vereine, die als kleinste Hebelglieder der aus Gewerkschaften und Klassenorganisationen bestehenden Parteien funktionieren, jener Parteien, welche die Souveränität des Staates längst an sich gerissen und getheilt haben und dort, wo sie ihre Herrschaft aufrichten, keinen Platz lassen für das innerste Wesen des Staates, für die stabile, souveräne Autorität von Gottes Gnaden. Der Mechanismus surrogiert den Organismus! Und wie ehemals die katholische Kirche die Gesamtgesellschaft, Familie, Stand, Staat, Reich; Christenheit umschloß, so sind es heute die Akerkirchen und Modetkirchen, die Sekten und Häresien, die sich der Geister und Herzen des Volkes, das ein Unvolk geworden ist (Römer, 10,19), bemächtigt haben.

Diese Zerlegung der sozialen Ordnung muß in ihren Folgen am schmerzlichsten die Jugend empfinden, die ein heiliges Recht besitzt auf ein unverfälschtes, unverbrauchtes Erbe, auf gesunde, solide soziale Institutionen, und der das Alter oft nur Steine zu bieten weiß statt des Brotes. Da sich die Jugend von den Parteien, Klassen, Vereinen der älteren Generation unbefriedigt fand, wahre Staaten, Stände, Familien kaum mehr zu sehen bekam, in der Geschichte und ihren Reliquien, wo allein sie zu finden wären, aus Jugendlichkeit, d. h. aus Unterschätzung der traditionellen Werthe nicht suchen wollte, so kam diese von der sozialen Umwelt enttäuschte Jugend dazu, sich eigene soziale Gebilde zu schaffen; die beides erzeugen sollten, sowohl den untauglichen Mechanismus

der Vereine, Klassen, Parteien, als auch den tauglichen, aber von der Jugend in seinem Werth mißkannenden Organismus der Familien, Stände, Staaten; die Jugend schuf sich ihre „Gemeinschaften“ und „Bewegungen“.

Das ist der Sinn der modernen Jugendbewegung, wie sie von Deutschland ihren Ausgang nahm; ein Sinn, zusammengesetzt aus Schuld und Jugend, aus berechtigter Auflehnung gegen die Gesetze der verflornten Generation, gegen den engen Partei-, Klassen- und Vereinsgeist, aber auch aus unberechtigter Auflehnung der Ewigkeitswerthe, wie sie trotz allen Mißbrauchs in den Idealen Familie, Stand, Staat unverfälscht enthalten sind. Soweit nun diese Jugendbewegung in die Kirche eingemündet ist, repräsentiert sie die Sehnsucht der katholischen Jugend nach einer sozialen Ordnung, in der statt „Verein, Klasse, Partei“ weder „Familie, Stand, Staat“ herrschen, könnte also ähnlich der franziskanisch-dominikanischen Bewegung im 13. oder der marianischen Jugendbewegung im 16. oder der romantischen um St. Clemens Maria Hofbauer im 19. Jahrhundert eine Art religiöse Ordensbewegung werden, — wären die Mittel, die sie verwendet, nicht Mittel ihrer Zeit. Soweit die Jugendbewegung außerhalb der Kirche stehen geblieben ist, hat sie überdies Formen angenommen, die sie soziologisch als Akerkirche, als Sekte, als Geheimbund, als Boge erkennen lassen, da sie sich als letzter und tiefster Sinn des Lebens fühlt und giebt, als Selbstzweck, der alle anderen sozialen Organisationsformen zu ersetzen berufen ist und eine neue Religion zu bringen verspricht. Darin liegt die Tragik der gesamten Jugendbewegung, an der auch die katholisch gewordene Jugendbewegung mitleidet und solange leiden muß, als sie Jugendbewegung bleibt, daß sie aus Traditions- und Autoritätslosigkeit mit den sozial untauglichen Formen auch die tauglichen verwirft und zu gunsten ihrer eigenen Form eine gewisse Formlosigkeit predigt und züchtet; die Tragik der katholischen Jugendbewegung insbesondere, daß sie zwar theoretisch, in ihren Zielen, Familie, Stand, Staat nicht verwerfen darf, trotzdem aber praktisch, solange sie eben Jugendbewegung bleibt, in ihren Mitteln dennoch, zumindestens ignorieren, verachten muß. Weil die letzte Generation Tradition und Autorität schlecht repräsentierte, so glaubt diese Jugend, daß nunmehr nicht die Autorität, sondern die Gemeinschaft, nicht die Tradition und die Geschichte, sondern die Intuition und das Erlebnis des Augenblicks, nicht das reife Alter, das Mannesthum im Vollalter Christi (Epheser 4,13), sondern die unreife Jugend herrschen müsse und daß diese Faktoren allein die Erneuerung des sozialen Lebens bringen werden. Diese Ueberschätzung der Jugendlichkeit, der Gedankenreife, der eigenen Aufgabe ist es, welche die Fehlgänge in den Mitteln auch auf Seiten der katholischen Jugendbewegung bedingt. Statt den sozialen Aufbau von der Wurzel aus zu erwarten, von der Zelle, die man selbst auch als die Basis der Gemeinschaft betrachtet, nämlich von der Familie, damit aber konsequenterweise von der religiösen Erfüllung der Familien- und Standes-



pflichten, und von der Auferstehung des  
ahren, traditionsbewußten Staates  
in der eigenen Seele, im eigenen  
familien- und Standesleben, statt die-  
es normalen Weges einer sozialen Reform schlägt  
auch die katholische Jugendbewegung einen abnormen  
Weg ein, eben jenen infantilen, und juvenilen  
der Jugendbewegung schlechthin, der glaubt mit „Gemein-  
schaften“ und „Bewegungen“ das zu erreichen, was die verfloßene Generation mit  
„Vereinen“ und „Parteien“ nicht erreichen  
konnte. Seit der Jugendbewegung der Burschen-  
schaften und akademischen Regionäre in der ersten  
 Hälfte und der „Jugendbewegung“ der politischen  
Parteien in der zweiten Hälfte des 19. Jahrhunderts  
haben sich nur die Namen geändert, nicht die Sache  
selbst.

Das Symbol, von dem die katholische Jugendbe-  
wegung lernen kann, ist die biblische Geschichte von  
Noe und seinen drei Söhnen. Cham  
verspottete die fehlende, irrende, sündige väterliche  
Autorität und ihn traf der Fluch Gottes; Sem ver-  
füllte mit abgewandtem Blick die Blüten der sich  
selbst bloßstellenden Autorität und er wurde zum  
Träger der Verheißung; Japhet, der Älteste, verhielt  
sich „neutral“ und er verlor das Recht der Erstgeburt.  
Aus diesem Bilde folgt für die katholische Jugend-  
bewegung, daß sie statt der Maxime „Los von  
den Vätern“, von der Tradition, von der Ge-  
schichte, von der Autorität, eine bessere wählen muß,  
die heißt „Erlösung der Väter“. Der  
Schmerzensmann litt seine Schmach am Schandpfahl  
als dornengekrönte, verspottete, verhöhnte Autorität!

Der Wiederaufbau der sozialen Kultur geschieht  
nicht durch die Flucht vor der Familie in die „Bewe-  
gung“, sondern durch den Aufbau neuer, starker, ge-  
junger Familien (P. Hermann Muckermann S. J.,  
Kind und Volk. Der biologische Wert der Treue zu  
den Lebensgefehen beim Aufbau der Familie, Herder,  
Freiburg i. Breisgau 1924, 15te Aufl.); nicht durch  
die Flucht vor den ersten Aufgaben des Standes in  
das Spiel der „Gemeinschaft“, sondern durch Wieder-  
auswahl solcher Lebensberufe, welche die Persönlich-  
keit ausfüllen.

\* \* \*

Die deutsche Jugendbewegung seit fünfzehn Jahren  
hat ein überreiches Schrifttum hervorgebracht. Mi-  
chael Pflieger (Die deutsche Jugendbewegung  
und der jungkatholische Geist, Wien 1923, Volks-  
bundverlag) zählt bei 250 Zeitschriften der gesamt-  
en Jugendbewegung auf; gewiß ein Beweis für die  
überhitzte Phantasie der deutschen Jugend, für ihre  
ungejunde Frühreise, dafür, daß sie, ähnlich wie ihre  
Väter, vollkommen das Maß verloren und die „Un-  
ruhe des Reformierens“ ins Blut aufgenommen hat;  
gewiß aber auch ein Beweis dafür, daß die Eltern,  
Erzieher, Lehrer, Priester ihrer Aufgabe nicht ge-  
wachsen waren und es versäumt haben, der Jugend  
wahre Ideale vor Augen zu stellen, die einen sozialen  
Aufbau vom Standpunkt der Autorität und der Ge-  
schichte möglich machen.

In seinem neuesten Werk „Jugendseele, Ju-  
gendbewegung, Jugendziel“ (Rotapfel

Verlag, Erlench-Büch) paßt Friedrich Wil-  
helm Förster das Problem der Jugendbewegung  
an seiner Wurzel. Der große Pädagoge will nicht  
die Jugendbewegung als solche umstellen, sondern  
nur einzelne Mitglieder derselben aufklären, wie ab-  
strakt, gar nicht konkret, wie lebensfremd das  
Reformdenken und Reformwollen der Jugendbewe-  
gung eigentlich ist, wie notwendig für den Jüngling  
es ist zum Manne zu reifen, nicht aber im „Jugend-  
bewegthum“ stecken zu bleiben, wie notwendig die  
Jugendbewegung geistig zu überwinden und die  
Wurzeln seiner Männlichkeit gerade dort zu entdecken,  
wo sie die Jugendbewegung nicht finden will, in der  
Familie. Förster sieht scharfen Blick die Analogien  
zwischen dem soziologischen Phänomen der Jugend-  
bewegung und dem Stand der politischen Kultur  
Mitteleuropas in den letzten Jahrzehnten. Auf den  
Spuren von Konstantin Franz, Onno  
Klopp, Karl Bogelsang bezweckt Förster  
die Ueberwindung der preußischen Geschichtsauffassung  
im deutschen Volk; er zeigt daher, wie die Jugend-  
bewegung als Gesamtphänomen nur wachsen konnte  
aus einem Milieu, das die Autorität des Vaters, des  
Lehrers, des Staates überspannte, ohne dieselbe im  
religiösen Erdreich zu verankern. Es ist letzter Linie  
der Cäsarismus des modernen, gerade von  
Preußen so sehr forcierten Staates, dessen brutaler  
Druck den Gegendruck der Jugendbewegung zeitigen  
mußte. Freilich mündet dieselbe Jugendbewegung,  
die gegen den preußischen Oberlehrer, Offizier, Sub-  
alternen auftrug, nunmehr in den Bahnen des  
extremsten, machabellisch-faschistischen Nationalis-  
mus, der den Cäsarismus der abstrakten Nation pro-  
klamiert und kaum weniger gefährlich ist als der Cä-  
sarismus des Obrigkeitsstaates.

Je mehr wir gewisse Mängel der Jugendbewegung  
erkennen, um so froher dürfen wir das Positive, das  
sie auslösen konnte, hervorheben. Einen wahren vä-  
terlichen Freund fand die katholische Jugendbewegung  
in P. Stanislaus von Dunin-Borkowski, S. J., einen polnischen Aristokraten, dessen  
Werke zu den besten Schriften der deutschen Jugend-  
bewegung gehören (Reisendes Leben, ein Buch der  
Selbstzucht für die Jugend, 1922, 3te Aufl.; Füh-  
rende Jugend, Aufgaben und Gestalten junger Füh-  
rer, 1922, 2te Aufl.; Schöpferische Liebe, ein Weg  
zur sittlichen Bollendung, 1923, Verlag Ferd.  
Dümmler, Berlin). Auf gleicher Höhe steht das  
liturgische Schrifttum von Romano Guardini,  
Professor der Universität Berlin, katholischer Priester,  
Führer von „Quedborn“. Im Rheinland ar-  
beitet und kämpft Nikolaus Ehlen (Wesert).  
Gymnasialprofessor, Führer der „Großdeut-  
schen Jugend“, vor allem für die Verständigung  
von Germanenthum und Romanenthum; dieses Jahr  
weilte er mit Gefinnungsfreunden in Nordfrankreich,  
um sich an den Wiederaufbauarbeiten zu betheiligen.  
In Schlesien sind es Rudolf Jokiell und  
Ernst Lasowski, die das „Pfingstfeuer“ (Sa-  
beltschwerdt, Verlag Frankes Buchhandlung) heraus-  
geben. Diesem Kreis nahe steht der geniale katholi-  
sche Naturphilosoph Hans André (Die Kirche als  
Reimzelle der Weltvergöttlichung, ein Ordnungsbau-



riß im Lichte biologischer Betrachtung 1920, Vier Quellen Verlag, Leipzig), ferner der Breslauer Kirchengeschichtler Joseph Wittig, dessen theologisch-dogmatische Schriften, z. B. „Wiedergeburt“, „Meine Erlösten in Buße, Kampf und Wehr“ (Bücher der Wiedergeburt, Verlag Franke's Buchhandlung in Habelschwerdt, Schlesien) vor einiger Zeit von Prof. Anton Gislser, Regens des Priesterseminars in Chur (Rhätien), einem ersten Fachmann auf dem Gebiete des Modernismus, als protestantisch angefochten wurden (Wiener Revue „Das neue Reich“, 6. Jahrg. No. 14, 26, 27, 32, 37, 44.) In der That zeigt die Theologie Wittigs starke Analogien zum autoritäts- und traditionslosen Geist der Jugendbewegung. In Wien endlich giebt die katholische Jugend unter Führung der beiden Priester Dr. Michael Pfliegler und Dr. Karl Rudolf das „Neuland“ (Blätter jungkatholischer Erneuerungsbewegung) heraus.

Das Problem Wittig vom theologisch-dogmatischen Standpunkt, das gewiß noch die Indefinitionen beschäftigen wird, kann vielleicht auch das Problem der Jugendbewegung aufrufen und klären. Was in der Jugendbewegung wie ein neuer Modernismus ausschaut, das wird mit der den Geist der Jugendbewegung am klarsten formulierenden Theologie Wittigs fallen. Prof. Gislser's erste Veröffentlichung gegen Wittig trug den Titel „Luther redivivus?“ In der That führt eine kulturhistorische Linie von Luther zur Pseudoromantik der Burschenschaftler und des Wartburgfestes 1817 und von der damaligen Studentenbewegung zur heutigen Jugendbewegung. Beide Phänomene, die Theologie Wittigs und die Jugendbewegung, sind psychologisch zu erklären als Reaktionen, die fast naturnothwendig über das Ziel zu schießen pflegen. Die Kirche sorgt dann schon dafür, daß die goldene Mittellinie wiedergefunden wird.

Der große Mangel der Jugendbewegung ist die Unkenntnis der kirchlichen Theologie und Dogmatik sowie der Leoninisch-pianischen Enzykliken. Wenn die Jugendbewegung die Rundgebungen der drei letzten Päpste über den Modernismus kennen würde, sie müßte unschwer darin ihr Spiegelbild finden (Pius X. Pascendi dominici gregis v. 8., Sept. 1907; Benedikt XV. v. 16. Nov. 1914; Pius XI., Ubi arcano Dei v. 23. Dez. 1922). Wenn die Jugendbewegungen etwas leisten wollen, dann müssen sie den Modernismus überwinden, d. h. müssen aufhören, „ohne die Grundlage einer soliden Philosophie und Theologie, — alle Bescheidenheit beiseitesetzend, sich zu Reformatoren der Kirche aufzuwerfen“ (Pius X.), aufhören „alles zu verschmähen, was an das ehrwürdige Alterthum erinnert und überall gierig den Neuerungen nachzujagen“ (Benedikt XV.); müssen nicht nur den von Pius X. und Benedikt XV. verworfenen „dogmatischen Modernismus“, sondern den vielleicht noch viel gefährlicheren, von Pius XI. gekennzeichneten „moralischen, juristischen und sozialen Modernismus“ abschütteln.

Statt großer Reformpläne lieber praktische, konkrete Arbeit! Förster zeigt der Jugendbewegung in seinem Buch, wie sie sozial wirken kann; er greift den weiblichen Jugendlichen den Rath, sich freiwillig hin-

derreichen Familien des Mittelstandes als Stütze der Hausfrau zur Verfügung zu stellen; den Akademikern rath er, in den Industrien und Bergwerken als Werkstudenten sich zu verdingen, um freiwillig dort sozialen Dienst zu thun, wo so viele Tausende unfreiwillig, als moderne „glebae adscripti“ frohnen müssen. Ueberdies sollte jeder Akademiker, so wie es die Ordensregeln der heiligen Augustinus und Benediktus vorsehen und manche Adelshäuser oder regierende Häuser hausgeféhlich pflegen, ein edles Handwerk lernen; nur dadurch kann er wirklich in die Psyche des gemeinen Mannes hineinwachsen. Karl von Bogelfang z. B., der große Sozialreformer aus alter Gutsbesitzerfamilie, lernte in seiner Jugend drei Handwerke; seine Reformpläne fußten also wohl auf lebendiger Kenntnis des Handwerker- und Bauernstandes.

Die Extreme bedingen einander. Die große Gefahr der Jugendbewegung ist auf der einen Seite das abstrakte Reformieren und phantastische Pläneschmieden ohne konkretes Anpacken der Lebensnothwendigkeiten, auf der anderen aber die bloße, leerlaufende Geschäftigkeit, der Betrieb, die Neußerlichkeit, die „Vereinsmeierei“, die Häresie des thätigen Lebens“ (Kardinal Gaspard Mercillod), an welcher Geistesrichtung das ganze deutsche Volk seit 1870/71 leidet. In grandiofer Weise durchschaut diese Gefahr jedes Apostolats der Trappisten-Abt Dom. S. B. Chaumont d. Cist. R. von Sept-Jons (bei Moulins) in seinem Büchlein „L'ame de tout apostolat“ (deutsch unter dem Titel „Innerlichkeit“ von Dr. Alois Wiesinger D. Cist., Abt von Schlierbach in Oberösterreich 1921, Linz a. D., kath. Preßverein); es ist für jeden, der im Vereins-, Partei- oder Organisationsleben steht und auch diese Bezirke katholisch gestalten will, eine reiche Quelle von Anregungen und weisen Lehren. Nicht die Ausgegessenheit, sondern die Eingezogenheit bewirkt den sozialen Aufbau, heißt die grobe Lehre dieses seltenen Buches, das niemandem mehr zu jagen hat als gerade der apostolisch thätigen Jugend.

Wie in den 90er Jahren die Partei, so ist heute die Jugendbewegung die Form, in der sich die „katholische Aktion“ Mitteleuropas am stärksten kundgiebt. Je mehr jedoch die vorbildlichen Organisationsformen der „katholischen Aktion“ Italiens, die in enger Verbindung mit dem hierarchischen Gliederbau der Kirche die katholischen Faktoren in der Welt zu sammeln sucht, auch in Mitteleuropa sich durchsetzen werden, um so sicherer wird auch die Jugendbewegung übergehen und münden in die Bahnen der autoritären „katholischen Aktion“. Zwei heilige Frauen wären da würdige Patrone der Jugendbewegung als einer Vorstufe der „katholischen Aktion“: die selige Theresia vom Kinde Jesu (Geschichte einer Seele, von ihr selbst geschrieben, 1922, 4te Aufl., Rirnach, Billingen, Baden, Schulbrüder Verlag), deren „kleiner Weg“, die „kleine Methode“, die „Treue im Kleinen“, das Vertrauen auf die kleine Vorsehung, das kleine, tagtägliche Opfer gerade jenen noth thut, deren Ueberschwang nach den größten Dingen verlangt, und die ehrwürdige Dienerin Gottes Anna Katharina Emmerich (P. Thomas (Schluß a. S. 322).



# Blätter für die Geschichte der deutschen Katholiken Amerikas

## Die Hl. Ursula und die Neue Welt.

In einem alten geistlichen Lied, „Lob der Stadt Töllen“, das sich in dem „Geistlichen Psalterlein“ findet, das um die Mitte des 18. Jahrhunderts in einer Anzahl von Auflagen in dem deutschen Rom erschienen ist, werden die Verdienste der Hl. Ursula und ihrer Genossinnen um die über das Weltmeer nach Amerika und Indien Reisenden hervorgehoben. Da dieses sehr reichhaltige Gesangbuch von den Jesuiten mit sonderlichem Fleiß übersehen, und mit anmüthigen und ganz neuen Gesängen und vielen Psalmen vermehrt worden ist, so darf man wohl annehmen, daß die Angaben, die Weltreisenden hätten großen Werth auf die Reliquien dieser Märtyrerin gelegt und durch sie große Wohlthaten empfangen, den Thatfachen wie der Ueberzeugung der Zeitgenossen entsprechen. Es heißt in dem Hymnus auf die Stadt Köln, welche von altersher die Hl. Ursula und ihre Gefährtinnen besonders hoch verehrt:

U. Ursulae vergossenes Blut  
Sampt eilftausend zarte Gespielen,  
Haben dich anhero behüt  
Wider allen deiner Feinde Willen.

Doch nicht nur Köln, sondern auch das Ausland, ja die Neue Welt haben Nutzen gehabt von den Heiligen, deren Gebeine in Köln ruhen. Daher heißt es in einem anderen Verse:

Mit kölnischen Reliquien  
Ist Welschland und Spanien begabt,  
Stättlich in behden Indien  
Werden sie verehrt und gelobt.

Insbesondere aber haben die Reliquien der um ihres Glaubens willen gemarterten Jungfrauen den auf dem Meere nach Amerika Reisenden Segen gebracht. Zum Lobe der Stadt Töllen heißt es nämlich weiter in dem frommen Gesang:

In Schifffung der Neuen Welt  
Sehnd auf dem wilden Meer salbieret  
Welche Heiligkeit höher als Geld  
Der eilft tausend Marthyr verehret.  
Durch Heilthum anrühren, das Meer  
Zu wüthen in Eil nachgelassen,  
Die Christen schifften hin und her,  
Als wären sie auff freier strassen.

Dies dürfte wohl eines der wenigen deutschen geistlichen Lieder sein, die der Neuen Welt Erwähnung thun.

## Ein Schreiben des Missionars Inama aus dem Jahre 1853.

Die in der historischen Mittheilung des Central-Blatts abgedruckten Berichte des Prämonstratensers Adelbert Inama haben in jenen Landestheilen, in denen er einst wirkte, das Interesse für diesen Missionar von neuem geweckt. Ein von ihm verfaßtes Schreiben, das die Leopoldinen - Stiftung in ihrem Bericht für das Jahr 1854 veröffentlichte, wird daher manchen willkommen sein.

Der Brief ist am 14. Februar 1853 zu St. Norbert in Wisconsin geschrieben. P. Adelbert Inama berichtet darin folgendes:

„Die Mission besteht gegenwärtig aus 5 abgesonderten Bezirken, die bereits organisiert sind, und Kapellen haben oder bauen, und regelmäßig von St. Norbert aus besucht werden. Die weiteste Entfernung der äußersten Endpunkte von Osten gegen Westen beträgt beiläufig 50 englische Meilen — 25 Poststunden\*) — Im Mittelpunkte davon an dem Ost-Ufer des Wisconsin - Flusses ist die St. Norberts - Gemeinde, wo ich vor sieben Jahren zuerst, da sich nicht mehr als 2 katholische Familien vorfanden, das heil. Kreuz als Sammelzeichen für die Christgläubigen aufpflanzte, ein Log-Haus und Kapelle aufrichtete. Gegenwärtig ist die kath. Bevölkerung auf 65 Familien angewachsen, was uns genöthiget hat, eine Kirche zu bauen, die wir auch im letzten Herbst aus Backsteinen begannen, und gerne mit Gottes und guter Menschen Beihülfe dieses Jahr fertig bringen möchten. Vorigen Sommer hat uns der Hochwürdigste Herr Bischof besucht und das heil. Sakrament der Firmung ertheilt. Er verweilte mit sichtbarem Wohlgefallen und Wohlwollen in unserer Mitte, und bewilligte mit größter Bereitwilligkeit unsere Neugestaltung zu einem Convente des Praemonstratenser - Ordens. Ich nahm deshalb am Rosenkranz - Sonntag die erste feierliche Einweihung zweier Novizen vor, worunter ein der Theologie Beflissener. Unser Klosterpersonal besteht gegenwärtig aus 3 Priestern, 1 Studenten und 5 Brüdern zur Besorgung der Oekonomie. Dieses Frühjahr erwarten wir noch einen Zuwachs von zwei Studenten und mehreren Brüdern. Unsere vor 7 Jahren erbaute Wohnung ist zu klein und zu armlich. Ein zweckmäßigerer Neubau ist eine dringende Nothwendigkeit. Kommen des Frühjahr wollen wir diesen in Gottes Namen beginnen.

Unser zweiter Missions - Bezirk ist südöstlich von hier, etwa 9 Meilen entfernt, und umfaßt in Town Springfield und Berry die St. Martins-Gemeinde. Sie besteht aus 40 Familien, größtentheils aus der Diözese Köln; arbeitsame und gottesfürchtige Landleute. Sie haben auf meinen Betrieb vor 3 Jahren eine Kapelle gebaut, die nun erweitert werden muß, besonders da dieses Jahr ein bedeutender Zuwachs aus der alten Heimath erwartet wird. Ein Wohlthäter hat für den Unterhalt eines eigenen Seelsorgers 20 Acres Land geschenkt.

Sieben Meilen südlich davon ist in den Towns Crooklain und Mittelton der dritte Missions - Bezirk von 33 Familien, insgesamt Bauern aus dem Kölnischen, die größtentheils erst letztes Jahr eingewandert sind. Ein Wohlthäter hat für Kirche und Priester 15 Acres Land geschenkt, worauf sie noch diesen Winter eine Kirche aufgerichtet haben, die sie bis Ostern zum Gottesdienste fertig bringen wollen, und die ich dann einweihen werde. Diese Gemeinde ist im raschen Aufblühen begriffen. — Diese drei Missions-Bezirke habe bisher ich versehen. In der Folge werden die zwei letzteren in der Person unsers hochw. Mitbruders Franz X. Sailer einen eigenen Seelsor-

\*) Es handelt sich offenbar um einen Druckfehler. D. Red.



ger erhalten; besonders deshalb, weil bei dem schnellen Anwuchs der Bevölkerung für eine katholische Schule gesorgt werden muß.

Der vierte und fünfte Missionsbezirk liegt auf dem westlichen Ufer des Wisconsin - Flusses, und zwar zunächst und nur 1 Meile vom St. Norberts-Hause entfernt. Es ist dies die Gemeinde von Sac-City und Umgegend mit 75 Familien, ein Gemisch aus allen Gauen Deutschlands, wozu das Jahr 1848 auch manche Flüchtlinge aus Oesterreich, ja selbst aus Wien geworfen hat. Da spukt viel Sektengewesen, auch manch unglaublich Volk unter den Flüchtlingen. — Hier ist die größte Energie und Umsicht nöthig, um den Einfluß des Bösen zu wehren, und manch verlaufenes Schächchen zu retten. Deshalb hat mein hochw. Mitbruder Maximilian Gaertner dort seine Residenz genommen, und wirkt in Schule und Kirche dem drohenden Verderben entgegen. Hier war es, wo ich bereits im Herbst 1845 eine Frame - Kirche begonnen, die im Sommer 1848 auch so weit fertig wurde, daß der hochwürdigste Bischof darin das erste heil. Messopfer feiern und die Firmung erteilen konnte. Zehn Familien bildeten damals die ganze Gemeinde. Leider wurde diese erste Kirche noch daselbe Jahr zufällig ein Raub der Flammen, und es war bisher nicht möglich, eine andere zu bauen. Das Schulhaus oder ein Zimmer mußte für Schule und Gotteshaus genügen. Da aber die Gemeinde so bedeutend angewachsen ist, und bei der außerordentlich günstigen Lage des Platzes eine rasche Zunahme in sicherer Aussicht steht, so wurde letztes Jahr das Fundament zu einer größeren Kirche gelegt, das sich bereits 3 Fuß aus dem Boden erhebt, und wovon wenigstens das Presbyterium für Schule und Kirche dieses Jahr fertig werden soll.

Der fünfte Bezirk liegt bei 30 Meilen nördlich am Maraboo, einem Nebenflusse des Wisconsin. Die katholische Bevölkerung ist fast ausschließlich irischer Abstammung und zählt schon bei 80 Familien. Eine Kirche ist im Bau. P. Gaertner besucht sie regelmäßig, bis sie einen eigenen Priester von ihrer Nation erhalten können.

Nebst diesen 5 organisierten Missions - Bezirken hat aber der hochwürdigste Bischof uns auch noch den ganzen unermesslichen Länderraum zwischen dem Wisconsin - Flusse und dem Mississippi zugewiesen. Diese Länderstrecke ist nun von der Regierung vermessen und zum Verlaufe ausgebaut; eine Eisenbahn mitten durch ist projektiert; die Gegend ist fruchtbar und mineralreich. Sie muß sich daher schnell bevölkern. Nächstes Frühjahr bei Eröffnung der Dampfschiffahrt werden wir den ersten Besuch in Lacrosse (beiläufig 150 Meilen von hier am Mississippi) machen. Auf diesem Missionsgebiete haben wir nun schon 7 Jahre unter mancherlei Entbehrungen, mit vielen Schwierigkeiten und Nöthen kämpfend, ausgeharrt, und sind bereit, es noch ferner zu thun, zur Ehre Gottes und zum Seelenheile der Gläubigen. Wir hatten uns aber ursprünglich mit herzlichster Zustimmung und vieler Aufmunterung des hochwürdigsten Bischofes auch noch einen andern Zweck unseres Wirkens gesetzt, nämlich: durch einen klösterlichen Verein einen Nachwuchs für deutsche Seelsorge und

Schule zu erzielen, um allmählich von Europa unabhängig zu werden. Und obgleich alle Aussichten besonders seit 1848 sehr trübe geworden, haben wir diesen Plan doch nie aus den Augen verloren, und ergriffen eben jetzt mit besonderem Herzenstrost die gebotene günstigere Gelegenheit, um mit frischem Muthe diesem Ziele zuzusteuern. Der Ludwigsverein hat uns zu diesem Behufe letztes und dieses Jahr einige Unterstützung zugewendet. Wir könnten nun dieses Werk in ernstlichen Angriff nehmen, wenn wir zu Aufführung der nöthigen Baulichkeiten noch einige Beihilfe vom Leopoldinen - Vereine erhielten."

Auf solche Weise wurde die Lohde gepflanzt und gepflegt, aus der die Kirche Amerikas, die heute so achtungsgebietend erscheint, sich entwickelt hat!

### American Catholics of German Blood

The readers of the Catholic papers of our country, printed in the German language, have a hazy notion that there is a Father Rothensteiner in St. Louis, who writes forceful articles and delightful lyrical poems and thoughtful ballads. But perhaps only the readers of the now defunct *America*, of St. Louis, realize thoroughly the value of his pen and its untiring efforts in the cause of religion, justice, truth and beauty. But even in his native city, the metropolis of the Mississippi Valley, his collected poems are not found in the homes of ever so many people who boast of their German blood and the idealism it represents. So it may come as a revelation to many that a noted Tyrolese poet, Brother Willram (Rev. Anton Mueller, Professor in Innsbruck), like Fr. Rothensteiner a priest, has recently published a volume of selected verse written by the German-American poet, and prefaced by an excellent essay, doing justice to the various intellectual activities of his subject. It is impossible to condense into a few columns what the noted European poet and writer says of the St. Louis romanticist. The closing paragraphs of his essay may suffice for our purpose, that of calling attention to the men of our blood, born and bred in America, who have achieved more than most of their co-religionists know or are willing to concede to them.

Brother Willram says:

Der Mann, dessen Priester- und Litteraturbild ich in diesen Zeilen entworfen habe, ist mir insofern ein gänzlich Unbekannter, als ich ihn von Angesicht zu Angesicht zu kennen nicht das Vergnügen habe und — aller Wahrscheinlichkeit nach — niemals mehr im Leben haben werde. Aber ein persönlich Unbekannter ist er mir schon lange nicht mehr. Aus seinen Gedichten und Aufzeichnungen, sowie aus seinen Schriften erwinde mir das Bild seiner Persönlichkeit; in Stunden voll heiliger Stille und Weihe haben seine Bücher zu mir geredet; die von ihm redigierten „Pfarrblätter“ der Heilig-Geist-Gemeinde und die vielen Artikel aus seiner Feder in der „Amerika“ sind mir zu Hilfe gekommen, um neben dem Dichterbild Rothensteiners auch das Bild des Priesters immer deutlicher und nuancierter in mir entstehen zu lassen. Und als ich vor zwei Jahren meinen ersten Essay über Rothensteiner schrieb, sagte ich den Gedanken, durch eine Volksausgabe seiner Gedichte diesen deutsch-amerikanischen Priester auch hierzulande bekannt zu machen.

Dabei leitete mich vorerst nur ein rein nationales Motiv, indem ich mir sagte: in den Zeiten deutscher Noth und Bedrängnis mag es unfremd tiefgebeugten Volke Trost und Befriedigung gewähren, einen Helden deutschen Fühlens und



Defens und einen so warmen Anwalt deutscher Interessen jenseits des Ozeans kennen zu lernen.

Und heute jagte ich mir: es ist geradezu eine Dankeschuld unrerreits, den muthvollen Vorkämpfer des Deutschthums über dem Wasser durch Veröffentlichung seines literarisch hochstehenden Schaffens auch in deutschen Gauen bekannt zu machen, um ihn dadurch als einen der unsren, als Blut von unserm Blut und Geist von unserm Geist zu übernehmen.

Dabei kam mir als Schutzmarke der Umstand zu Hilfe, daß Vater Rothensteiner heuer im Juni sein vierzigjähriges Priesterjubiläum begeht und daher diese Volksausgabe einer Dichtungen als eine schlichte Ehrengabe zu seinem Jubiläum gewerthet werden darf. Und daß ein deutscher Priester — dazu noch ein Tiroler — dem Jubilar diese Ehrengabe überreicht, mag diesem, der väterlicherseits tirolischer Abkunft ist, zur stillen Freude gereichen, soll aber seinen deutschamerikanischen Landsleuten ein Beweis dafür sein, welcher Werthschätzung und Verehrung sich Rothensteiner — der deutschamerikanische Dichter — auch unter uns erfreut. †)

\* \* \*

Writing on "Progress in Ecclesiastical Architecture" in the October *Columbia*, published by the Knights of Columbus, Mr. Ralph Adams Cram, the noted predicator of the Gothic Revival in America, pays the following tribute to the late John Comes, of Pittsburgh:

"In writing, as I did the other day, a supplementary chapter to a book on church-building first published twenty-five years ago, to record the progress made in the last decade, I found that, good as Episcopalian work remained, and striking as was the denominational contribution, it was to the Roman Catholic Church that the palm must be awarded for the most rapid recovery and for the nobility of the results. If similar advance continues for another ten years the Church will once more stand where she stood for fifteen centuries — the true mother and mistress of the arts.' Many architects, not all of them Roman Catholics, have contributed to this result, but while I am naming none now living — though I should like to do so — I cannot forbear paying inadequate tribute to one now dead in the very prime of life, who, as a great architect and good Catholic, played perhaps the greatest part in restoring a noble art. John Comes was in a real sense a prophet and an evangelist. His churches stand in many places, monuments of true piety and real genius."

Mr. Comes was much interested in Catholic Action. There hangs in the library of the Central Bureau a sketch of the Study House, contemplated by the C. V., drawn and presented by him to our organization. His father, Mr. John R. Comes, of Morrilton, Ark., is a member of St. Joseph's Society of that place.

\* \* \*

Arthur Preuss is among those Mr. S. A. Baldus has introduced to the readers of the *Extension Magazine* as his "Literary Acquaintances." From his sketch of over a column and a half we quote the following paragraphs:

"Beyond a doubt Mr. Preuss is the most scholarly of the Catholic editors. There is not another periodical like his *Fortnightly Review* in the United States. In it Mr. Preuss speaks his mind freely, and without apology, when he deals with the principles and fundamentals involved in the multitudinous topics of vital Catholic concern and interest. If his *Review* is a journal of criticism and not of laudation, it is because he realizes that criticism, when competent and just, is both helpful and constructive. In brief, *The Fortnightly Review* is a stimulant, a tonic

†) Dr. Willram, John Rothensteiner, der deutschamerikanische Priesterfänger. Ausgewählte Dichtungen. Innsbruck, 1924, S. 51 u. 52.

and a corrective. Personally, I feel that Mr. Preuss, during his thirty years of journalistic and literary life, has rendered consistent service of inestimable value to the cause of the Church and whatever pertains to Catholic interests.

"But while Mr. Preuss has labored zealously as an editor, giving most of his time to journalistic activities during a period now exceeding thirty years, he has also written a number of books. There are at least twenty volumes in existence that bear his name on the title page. It is impossible to give a list of all his books, pamphlets and brochures. . . . Probably his monumental work is 'The Pohle-Preuss Dogmatic Theology' series, in twelve volumes and now in its fourth edition — the joint work of Msgr. Pohle and Mr. Preuss.

"Then there is Mr. Preuss' adaptation of Prof. A. Koch's 'Moral Theology,' into which, I happen to know, Mr. Preuss has put some of his best scholarly efforts. No greater compliment can be paid to the scholarly attainments of a layman than his acceptance as an authority on matters theological by men who are themselves expertly proficient in the sacred science."

A British review, *Catholic Book Notes*, speaking of the fifth and last part of the work just mentioned, accords it the following praise:

"In the present volume especially, where some up-to-date questions are treated, we feel the benefit of the author's vigorous and clear English style"

\* \* \*

The same issue (November-December, 1924) of the London publication contains a review of *Evolution and Culture* by the Rev. Albert Muntz, S. J., well known to the readers of our journal, to which he has frequently contributed. The treatise is called "a readable and up-to-date handbook." The article then goes on to say:

"By quotations from capable and trustworthy authorities in the fields of sociology and ethnology, the reader is shown the baselessness of the evolutionist hypothesis with regard to the development of culture.

"In dealing with the history of such an important institution as the family, he shows that monogamy and not promiscuity was the rule. While, in the most primitive times, women were treated with tenderness and respect, there is no foundation for the theory that a real 'matriarchy' ever existed. Private property, likewise, was always, even in the most primitive times, a sacred institution.

"Modern materialistic Socialism will suffer at the hands of this able and interesting little work."

Father Muntz is the author of the following brochures, published by the Central Bureau: The Impartial Shepherd, Catholic Lay Activity, Three Fundamentals of Materialistic Socialism Demolished by Ethnologists, Christianity's Message in the Hour of Sorrow, Infant Mortality and Nursing by the Mother, and Some Fallacies of Modern Sociology.

The Catholic Germans were also pioneers in blazing the way for charitable institutions, and the care of the first Catholic Orphan asylum in the United States was their work. In 1797 yellow fever again ravaged the city (Philadelphia). By that dreadful scourge many children were left orphans, a number of whom were of Catholic parentage. An association was formed to shelter and protect these homeless little ones. They were confided to the care of a pious matron and lodged in a house adjoining Holy Trinity Church. The building was in all probability the property of this Church, since in the minutes of July 6, 1801, it is called the school house of Holy Trinity Parish. (From "Our German Catholic Forefathers in Pennsylvania," by Rev. Francis Hertkorn, Phila., in Official Souvenir, 63th Convention G. R. C. Central Verein, Allentown, 1924.)



## Father Kohlmann, S. J., and the Negroes

Members of the Central Verein, interested in the Negro, will be glad to be reminded that a noted German Missionary in our country, Reverend Anthony Kohlmann, S. J., was the defender of the seal of the confessional in a case involving two colored men.

A recent issue of the *Records of the American Catholic Historical Society* (Vol. XXXV, No. 2), contained the article accepted as the Peter Claver Prize Essay, established by Archbishop Messmer, and placed by him under the direction of that organization in December, 1923. The author, Miriam T. Murphy, writes on the Catholic Missionary Work Among the Colored People of the United States (1776-1866). Coming to the year 1813, a time when the noted Jesuit "was playing a most important role in the establishment of the Church in New York," the author of the Essay relates the incident referred to in the following manner:

"His work, however, would not be relevant here were it not that his famous controversy on the seal of the confessional came in the trial of Charles Bradley and Benjamin Brinkerhoff, both colored men, indicted in the case as principals, and one Philips and wife, white, as receivers of stolen property. The property of James Keating had been stolen and he reported his loss to the police, who found cause to believe that Philips and his wife had received the stolen goods. The goods were then returned to Mr. Keating, who wished to withdraw his complaint. The police, however, being under the impression that a crime had been committed, were inclined to punish the wrongdoers and questioned Mr. Keating as to the manner in which the goods were returned. With much reluctance Mr. Keating finally said that he had received the goods from Father Kohlmann. Fr. Kohlmann was then summoned by the police to tell what he knew of the affair. He willingly responded and told them that he would be only too glad to tell them all he knew of the affair in a personal capacity, but that, however, he knew nothing except what had come to him in a sacramental way and he must respectfully decline to answer, going into great length for the benefit of the police and, later, at the trial in the Court of General Sessions, into the whole Doctrine of the Sacrament of Penance and the importance of its secrecy. There were the usual arguments on precedents and on the question of constitutional rights, given with very great courtesy and learning on the part of both the counsel for the defendants and the district attorney, with the result that the defendants were acquitted for lack of evidence, the opinion being delivered by Hon. DeWitt Clinton. Perhaps there is no case more similar in all history than that of the position of the Church when Henry VIII wanted to put aside Catherine of Arragon to marry another. There we find the Church taking a reso-

lute stand in defence of a Sacrament even though she were to lose a king and a nation. It happened that by doing so she upheld the dignity of woman—a queen, as well. In Father Kohlmann's case, decided in a minor court in a young state, over two hundred years later, we find the same resolute stand for the defense of a Sacrament and Catholic Doctrine. Had it so happened that the court should have decided that the secrecy of the confessional were no excuse or privilege and ruled that Fr. Kohlmann should testify, he would still have refused and would have served whatever sentence the court might have imposed for contempt."

\* \* \*

Father Anthony Kohlmann, S. J., educator and missionary, was born July 13, 1771, at Kaiserberg, Alsace, and died at Rome April 11, 1831. Ordained priest at Freiburg in Switzerland, he joined the Congregation of the Fathers of the Sacred Heart in 1799. After having served as military chaplain in Austria and Italy, as director of an ecclesiastical seminary at Dinningen in Bavaria and director of a college in Amsterdam, he went to Russia, where he entered the Society of Jesus in 1803. A year later he came to Georgetown, D. C., where he was assistant master of novices, and whence he ministered to the spiritual needs of several German congregations in Virginia and Maryland. Called to New York City in 1808 by Bishop Carroll, he labored there until 1815, during several years of which period he governed the diocese as administrator. He became superior in Georgetown in 1817, and in 1824 was called to the Gregorian University at Rome, where the late Pope Leo XIII was one of his pupils in the course in theology. After serving here for five years he devoted the last years of his life to work as confessor at the church of the Gesu in Rome.

## Ordained by Archbishop Carroll in 1808

A valuable reference to one of the first priests of German origin, ordained in our country, is contained in the article, *A Model Country Parish and Its Records*, by Rt. Rev. Owen B. Corrigan, Auxiliary Bishop of Baltimore, published in the *Records of the American Catholic Historical Society*.

The country parish in question is that of Bryantown, Charles County, Maryland; the priest is Rev. Francis Roloff, who took charge of it some time between Feb. 10, 1829, and Sept. 20th of the same year.

From notes furnished by Mr. Joseph A. Weber, of Philadelphia, the author has compiled the following record: "He was born in Bavaria, entered St. Mary's Seminary in July, 1804, and was ordained priest by Archbishop Carroll in old St. Peter's Church, July 11, 1808. He taught in Father Nagot's Little Seminary at Pigeon Hills, and when it was closed, remained at Conewago until 1812. August 1, 1812, he was sent by Bishop Egan to Holy Trin-

(Concluded on page 317)



# The Central Verein and Catholic Action

## Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.  
 First Vice-President, **Henry Seyfried**, Indianapolis, Ind.  
 Second Vice-President, **Louis J. Annas**, Allentown, Pa.  
 Recording Secretary, **Frank J. Dockendorff**, La Crosse, Wis.  
 Corr. and Financial Secretary, **John Q. Juenemann**, Box 364, St. Paul, Minn.  
 Treasurer, **M. Deck**, St. Louis, Mo.  
 Executive Committee: **Rev. A. Mayer**, St. Louis, Mo.; **Wm. V. Dielmann**, San Antonio, Tex.; **O. H. Kreuzberger**, Evansville, Ind.; and **Anthony J. Zeits**, Philadelphia, Pa. The Major Executive Committee includes the Honorary President of the C. V., the Presidents of the State Leagues and the Presidents and Spiritual Directors of the Catholic Women's Union and the Gonzaga Union.  
 Hon. President, **M. F. Gärten**, Chicago, Ill.  
 Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

PIUS X.

## Fundamentals of Christian Solidarism

There are two great fundamental principles which should underlie all fiscal systems, and which at present are adequately realized in none: the principle of equality of sacrifice and the principle that indirect taxation, if resorted to at all, should fall not on necessities, but on luxuries.

\* \* \*

It is unquestionable that the increase in land values is created by the community. It seems just that at all events a considerable portion of it should be taken by the community. What portion is a question to be considered from the point of view not only of abstract justice, but also of equity and expediency. Let us glance at New York . . . . . During the ten years from 1890 to 1900, according to the official returns, the net increase in land values was \$1,000,000,000, which vast sum went into the pockets of the owners of the land on which New York City stands. "The Astor family," writes Mr. Mathews, "is an oft-given illustration of the manner in which it is possible to roll up millions by simply getting possession of the values produced by the growth of a community, without engaging in any productive industry, or without necessarily making any return whatever to society. Soon after John Jacob Astor came to this country he began to buy land, and his family have faithfully followed his example until today, when their wealth is estimated at about \$5,000,000,000, chiefly the increase in land values because of the growth of New York City."

Meanwhile a considerable portion of the inhabitants of New York, whose labors have gone to produce that enhanced value, are crowded four thou-

sand, and even more, to the acre, and are living in conditions as filthy, as wretched, as inhuman as can be found in any London slum. These facts are more eloquent than any tropes.

\* \* \*

Speculation in stocks and shares is not the least important matter in which the State should interfere by stringent legislation, on economic as well as on ethical grounds. To get possession of wealth without earning it, without producing the values represented by it—wealth, be it remembered, which really belongs to someone else—is morally wrong, and should be branded as legally wrong. The utterly unfruitful and unprofitable "operations" with stocks, shares, bonds, and in recent years even with produce like cotton and wheat, are gambling of the worst kind; nay, more, are essentially usurious, and should be rewarded not with a "pile," but with the pillory. Usury has been defined by the Fourth Lateran Council as "the attempt to draw profit and increment without labor, without cost, and without risk, from the use of a thing which does not fructify." It would be impossible to describe better the proceedings of the predatory financier who purchases a thing with no intention of getting possession of it, but merely to make a profit from its changes in price. The repression, under severe penalties, of these utterly unproductive operations, this wholly unfruitful manipulation—often flagrantly dishonest—of existing wealth, should certainly have a prominent place in our program of social reform.

W. S. LILLY, in *Idola Fori*.

## A Letter From the Apostolic Delegate to the President of the C. V.

On the occasion of the Annual Convention of the National Council of Catholic Men, held in Washington in October, the President of the Central Verein called at the Apostolic Delegation to submit the Annual Report of the Central Bureau and to present the Central Verein contribution to the Peter's Pence, and also the sum collected from our societies for the promotion of the cause of Pius X. Mr. Korz did not find the Apostolic Delegate at home, but presented his reports and the monies to the Secretary of the Delegation.

Under date of October 31, His Excellency the Most Rev. P. Fumasoni-Biondi, acknowledged Mr. Korz' visit and the receipt of the various items in the following letter:

I have been informed of your calling at the Delegation, during my absence, to pay your respects, which I appreciate very much.

I am also informed that you left there two checks which you desire to have transmitted to the Holy Father, together with the Annual Report of your esteemed organization and the expression of its thanks for the Blessing His Holiness sent to your recent meeting at Allentown. I shall be glad to send promptly the two amounts: \$500.00 as an offering of Peter's Pence to His Holiness and \$1,150.00 as a contribution towards the process of the beatification of the late Pope Pius X. In due time I trust you will receive acknowledgement of these amounts from Rome. In the meantime let me thank you in the name of His Holiness for this mark of filial devotion.



With expressions of best wishes for the prosperity of your organization, I remain,

Sincerely yours in Xt.,

P. FUMASONI-BIONDI,

Archbishop of Dioclea, Apostolic Delegate.

The members of our organizations will be pleased to realize that the Central Verein was able to forward to the Holy See the two sums named. These sums represent contributions that were raised without causing any member even the slightest hardship. With slightly more effort on the part of some members, both sums could have been handsomely increased.

#### The Press and Its Influence.

The school, as an educator in civic duties, ought to have a powerful ally in the press. But the latter is so much dependent on advertisements from the vested interests that it is no longer free to any considerable extent. Indeed, it is one of the chief offenders so far as service of the public is concerned. While private quacks have been branded as mountebanks by the social sense, they still find their chief support in the advertising columns of many newspapers. These newspapers act as agents of impostors, and should give up all pretense of being a civilizing influence. A press that subsists by offering straws to dying men, that fattens on the sufferings of the sick, should have a worse reputation than the ghouls that are alleged to have preyed on the bodies of the insensible dead.

G. P. in the *Irish Theological Quarterly*.

\* \* \*

It is a cardinal principle of the newspaper world that nothing must be allowed to interfere with the sacred rights of its advertisers. It is quite probable that if the theaters were not amongst the best of their advertisers—that is, the most profitable—the keen minds which are employed to minimize and to defend great crying evils would be employed to arouse public opinion to a realization of those evils. It is a painful commentary on the miserable condition of the profession of the journalist to say that it comes as handy to the hirelings to write on the side of evil as it is to write on the side of morality, but they are ready to write on either side.

Antigonish (N. S.) *Casket*.

\* \* \*

The aftermath of the Pulitzer-Hearst era is now seen to be gigantic aggregations of commercialized "news" which, while they may indeed be a reflection of the national consciousness, do little to raise the standards of character, and fasten upon the whole American people a nervous habit which, from the mental point of view, is almost if not quite as bad as the cigaret habit from the physical. Countless American citizens, every night and morning, pick up their newspapers and inhale them mentally, satisfying a morbid craving for something which is of no earthly consequence in itself and which merely makes a void where there might be genuine substance.

THOMAS L. MASSON,  
in the *Dearborn Independent*.

Here is the actual growth of a war-time press legend:

*Koelnische Zeitung*:

"When the fall of Antwerp got known, the church bells were rung" (meaning in Germany).

*Le Matin*:

"According to the *Koelnische Zeitung*, the clergy of Antwerp were compelled to ring the church bells when the fortress was taken."

*The Times*:

"According to what the *Matin* has heard from Cologne, the Belgian priests who refuse to ring the church bells when Antwerp was taken have been driven away from their places."

*Corriere della Sera*, of Milan:

"According to what the *Times* has heard from Cologne, via Paris, the unfortunate Belgian priests who refused to ring the church bells when Antwerp was taken have been sentenced to hard labor."

*Le Matin*:

"According to information to the *Corriere della Sera* from Cologne, via London, it is confirmed that the barbaric conquerors of Antwerp punished the unfortunate Belgian priests for their heroic refusal to ring the church bells by hanging them as living clappers to the bells with their heads down."

G. LOWES DICKINSON,

*War: Its Nature, Cause and Cure*.

#### Our Duty Toward Catholic Mexicans in the Southwest

The Bishop of Galveston, Texas, Rt. Rev. C. E. Byrne, has recently called Spanish Franciscans to his diocese and entrusted to them the care of twenty-five thousand souls in twenty-two counties, whose area is twenty-two thousand square miles. Only those conversant with the conditions in the Southwest will be able to realize how difficult a task has been assigned to these newcomers who, in many places where there may be a number of Catholics, will find neither church nor school, nor priest's house. It is to this vast diaspora in our country American Catholics must henceforth pay greater attention than they have in the past.

In a letter, addressed to the Central Bureau, the Rt. Rev. Arthur J. Drossaerts, Bishop of San Antonio, speaks of this "tremendously big national problem which cannot possibly be solved by the poor dioceses of Texas unaided."

Continuing, His Lordship writes: "If only the people living in the more prosperous dioceses of our country could get a glimpse of the poverty and destitution of our Mexican missions!" Nevertheless, Bishop Drossaerts is far from despairing, since his clergy are zealously endeavoring to reach these poor people, while the Mexicans are at heart Catholics.

"With churches and schools and priests," he goes on, "they can be formed into parishes that will in the course of time be made self-supporting. Only two weeks ago I attended in Yorktown, Tex.,



the close of a mission by one of our wonderful Claretian Fathers. The enthusiasm of those three thousand poor Mexicans was indescribable. It was a scene impressive and never to be forgotten. Yet these people had all these years been without school, church or priest!" The Bishop believes the Faith to be "in the marrow of their bones, and with a little effort and sacrifice on our part it blossoms forth and produces beautiful fruits."

If these fruits are to be gathered, priests must be provided for these Mexicans and the Catholics East, North and West must come to their assistance by building for them churches and schools, since their poverty prevents them from doing so themselves. The Bishops, priests and sisters laboring among the Mexicans in the Southwest are facing tremendous obstacles. While handicapped by poverty, enormous distances and the appalling ignorance of these people, they find themselves face to face with the unlimited resources of a well-organized Protestant propaganda.

Is it necessary to say that the Central Bureau will gladly accept gifts, small and large, to be forwarded to the Bishops of Texas for their Mexican missions? Money is, of course, most acceptable, but devotional articles, especially those necessary for the divine service, will also be welcome.

### Not "the Game" of Politics, But Something Nobler

One of the enlightening articles by Col. P. H. Callahan, of Louisville, Ky., on the New York Democratic Convention, published in the *Fortnightly Review* (issue of October 1), contains quite a bit of discourse on the attitude of so many American Catholics towards political questions. Mr. Callahan believes that "instead of directing so much of our energy toward playing 'the game' of politics, we should be equipping ourselves in the philosophy and principles of political and social science so as to be equal to the responsibilities and opportunities of the present generation, and able to carry out a program more appealing to thoughtful Americans than that of controlling political patrons."

This very thought, which accords so well with the opinion on political action on the part of Catholics more recently expressed by the Holy Father, has been emphasized by the Central Verein since it entered upon its new course some twenty years ago. Col. Callahan has scented this correctly, since, in another paragraph of the same installment of his series of articles, he pays a compliment to this policy. "Many of us thought a few years ago," he writes, "that the tireless work of Father John A. Ryan in the economic field and in the sphere of fundamental political principles would bring about a change in this respect, not only with the Irish, but with Catholics in general, but with the exception of a few Germans here and there, who have been influenced by the studies of the Central Verein, we are not yet beginning to take politics philosophically, but only for the play and the game."

### Political Action By Some of Our Societies.

While the Central Verein absolutely, and our State Leagues, the District Leagues and the local societies as a general rule, refrain from participation in party politics, the determination to do so does not by any means compel political inaction. On the contrary, a real interest in civic matters needs must elicit corresponding action.

Thus, during the recent elections, various evidences of such action were noted. One of the most interesting undertakings of this sort was that of the St. Paul Local Federation, whose committee had requested the candidates for the House of Representatives and the U. S. Senate to state their attitude on the Sterling-Reed bill for the creation of a Department of Education, with a Secretary in the President's Cabinet. In the October meeting of that organization Mr. Joseph Matt reported on the replies received, stating that Mr. Oscar E. Keller, candidate for the House of Representatives from the Fourth Minnesota Congressional District, had answered in an evasive manner, while, on the other hand, he had declared himself, in communications addressed to other organizations, as favoring the bill. The Verband thereupon urged support of the candidates committed against the bill, and a protest vote against Mr. Keller. A statement signed by Mr. M. M. Mandl, as President, and Mr. Frank Hafner, as Secretary, was circulated, exhorting those whom it reached to support Mr. Keller's opponent, Mr. D. W. Lawler. It was practically understood that Mr. Keller could not be defeated, since he was the candidate of the Republican organization, and also had the endorsement of the Farmer-Labor party, which is strong in that state, as witness the election of Magnus Johnson to the U. S. Senate. As a matter of fact, however, the *Wanderer* reports that Mr. Keller's expected majority was cut down to such an extent that he has since made overtures to the German Catholic organization, whose members he had, while in office and during the campaign, completely ignored.

The Cleveland District League likewise investigated the character and attitude of the candidates for the Senate and House of Congress and a number of State and County offices, and published a list of recommendations containing thirty-five names of Democrats and Republicans. In one instance two candidates were named as worthy of support, and in two others no names were given. The entire non-partisan list was by way of endorsement. "Ability, fairness and broadmindedness" were given as the qualifications of the endorsed candidates.

On the same occasion, preparatory to the elections of November 4th, the Legislative Committee of the Cath. Union of Mo. prepared a list of recommendations regarding a number of proposals submitted to the people for decision. Twenty-five thousand copies of the findings of the committee were printed and distributed



throughout the state, the pastors of all Catholic parishes, the heads of all religious institutions, educational and charitable, and including the houses in charge of sisters, receiving copies as well as the secretaries of the affiliated societies. Distribution in quantities was arranged for at the church doors on the Sunday before the election. One of the proposals having as its object the adoption of a Workmen's Compensation measure, this question was also treated in a separate folder, 2500 copies of which were distributed in a conscientious manner. Unfortunately, this proposal was defeated, owing to a well-organized, well-financed and persistently conducted counter-propaganda, the proponents of which did not hesitate to employ clap-trap arguments and misleading statements, which, however, proved quite effective. The position taken by the Catholic Union in this matter was ably supported and defended against attack on the part of an attorney identified with the Associated Manufacturers by a member of the staff of the American Association for Labor Legislation, sojourning in St. Louis.

There is frequently necessity for action in the domain of public affairs by our societies. Their Legislative Committees, their officers and the newspapers that co-operate with them often can be of great service for the achievement of constructive as well as of negative action.

### A Grave Nuisance, Fraught With Evil Results

The ever unpleasant matter of dues, payable by our societies to the State Leagues and those expected by the Central Verein from the state bodies, will not be solved by being ignored. Nor will a solution be found if the policy is pursued of, year after year, effecting some sort of compromise with the members in the societies and the delegates at the conventions. Owing to the observance of this policy in the societies and the State Leagues, the latter are always financially handicapped. Therefore, the officers of our State bodies approach the annual conventions with veritable dread; the per capita is almost bound to be discussed, and if so, in an unpleasant manner. And the officers of the C. V. dare not venture to think of suggesting a fair per capita contribution, much as the exigencies of the times demand adequate funds. As a matter of fact, the Central Verein has not even been able to meet, as they became due, the bills for the 1,200 copies of Central Blatt and Social Justice being sent monthly to the secretaries of the affiliated societies, to say nothing of its inability to expend money on the much needed work of promoting such endeavors as a Single Membership Drive, the founding of new State Leagues and societies, affiliating existing societies which, for one reason or another, have not joined our Federation; and the Executive and Agitation and Legislative Committees of the Staatsverbaende are equally embarrassed.

One of the chief difficulties at the bottom of much of our trouble in this regard (apart from a

lack of the proper spirit of co-operation for the cause of Catholic Action) is unquestionably the practice, observed in numerous societies, of paying the annual dues, or per capita tax, or whatever it may be called, from the general funds of the society. This arrangement is so evidently improper, that it is difficult to imagine by what sort of an excuse it is tolerated. The general funds of societies are not intended for such purposes, as regular items of expense, and should not be so diverted. By vote of the members they can, of course, occasionally be used in such manner, especially if it is impossible to raise money quickly in another way. But the proper manner of providing for the annual dues to the Staatsverband and the C. V. is to raise these monies by contributions of the members or by some sort of entertainment. The sanest way would be to have the members contribute a small excess sum, together with their dues. Thus, if the society's dues are 50 cents per month, the member should be induced to contribute not \$6.00 per year in whatever instalments are stipulated or permitted, but \$6.25, or \$6.50, or \$6.75 or \$7.00, as the needs of the cause and the best judgment of leaders in the State League, and the society itself, determine. Fifty-five cents a month; or \$1.75 per quarter; or \$3.50 semi-annually can be raised with a bit of good will and prudent approach.

Once the members accustom themselves to thus contribute the monies necessary for purposes other than the mere insurance feature, the matter of the per capita is settled. And if the extra 25 or 50 cents or \$1.00 a year is secured in this manner, chances are that other good works can be supported by the society without delving into the treasury. Thus, a society of 50 members, contributing annually, say, 60 cents over and above the immediate membership or insurance dues (in other words, 5 cents extra per month, or ten cents every two months), would, after paying annual dues to the Staatsverband of 50 cents per member, have \$5.00 left for some worthy purpose, as, for instance, the cause of the Missions. And lest anyone be tempted to ridicule the smallness of this sum, let him be reminded that if one hundred societies contributed each year \$5.00 to this cause, the missions would receive \$500.00 from this one source alone,—enough to keep a missionary and at least one catechist. If the society's annual dues to the Staatsverband were less, the balance, that could be used for other good works, would be correspondingly greater, a result that naturally would follow if the annual contributions of the individuals to the society treasury were greater.

But the chief thought to be borne in mind in this connection is that, wherever the annual dues to the Staatsverband are taken from the treasury, a radical and early change should be made. Well-intentioned members can begin to contribute to the "Staatsverband Contribution Fund," or whatever it may be called. Gradually the number of those contributing can be increased, and soon there will be groups that "pay their own way" in the major organization and in the furtherance of Catholic



Action, and a remnant that are carried by the society. It is fair to assume that these latter will resent this and will either fall in line quietly or remonstrate against continued affiliation in the Staatsverband. If the former happens, the purpose is accomplished; if the latter, those actively interested in the movement must be prepared to argue their cause and must obtain a sufficient number of votes to insure a continuance of affiliation.

Some may say that such action will cause friction and trouble. It must be remembered that the trouble is not with the proposal, but with the present condition, which must be remedied. It must be further borne in mind that by the procedure indicated—or by some other feasible plan—the annual struggle of a few well-meaning leaders against the apathy of a number of members towards the cause of co-operation with the C. V. will be obviated.

There may be one or two exciting hours to be gone through, but only once and not every year, as now is the case. And, above all, the question of taking money out of the general fund, and the arguments of those who, frequently with real justification, protest against such action, will be overcome. Just what this difficulty means is perhaps not commonly realized. In one of our larger cities a certain society, belonging to the Staatsverband, made the question of continued affiliation in that organization an issue at one of its meetings, to which all members had been invited by special letter. After a long discussion, during which the Reverend pastor spoke very pointedly and emphatically for co-operation with the Staatsverband, the matter was decided favorably for co-operation, but, quite naturally, for the one year only. The opposition declared: "This is not a question of our co-operation with the Staatsverband. The Staatsverband is necessary and does good work, and we should all support it. The question at issue is: Can we, and do we wish to, take the sum of \$150.00 out of our treasury? That is the only question." The figure mentioned represents the annual dues of 50 cents per member for 300 members.

Where such a situation exists, there is reason to wonder that we have Staatsverbaende at all. And yet the case is not an isolated one. At a certain meeting of a large society, held on November 16 last, in the course of a discussion regarding society matters generally, a member volunteered: "I speak and vote, each time the matter of the per capita is raised, against paying it, not because I am opposed to the Staatsverband, but because I am opposed to having money taken from the treasury to pay the annual dues." Of course, this man's attitude was purely negative. He should be active in behalf of a remedy that would obviate the difficulty, instead of idly sitting by and saving his powder for one grand attack at a critical moment, when the slightest unforeseen circumstance might result in the defeat of further affiliation.

This matter is serious, and must not be neglected. As in so many other important matters, its correction will require the quiet but effective co-operation

of all sincere members of a society. The officers cannot accomplish it alone, and least of all must the officers of the State organization be expected to accomplish it; they cannot, and any effort on their part might even be resented by the membership. But this task—along with all other tasks pertaining to the annual dues—must not be postponed.

## Central Bureau Endowment Fund

The Executive Committee Addresses the C. V. Members.

### *Considerations That Should Result in Action.*

Not a few members of the C. V. act as if the Central Bureau Endowment Fund was more or less of a private affair of that institution instead of one to which our organization, including the Catholic Women's Union, has pledged itself in a manner which must be considered binding on every society and every member affiliated with it. And yet this should be perfectly evident to everybody, since the conventions held at San Antonio, Fort Wayne, Detroit, Milwaukee and Allentown have unanimously endorsed the undertaking and urged the early completion of the fund. However, it may be safe to assume that the membership at large do not realize what it has meant to their delegates, and particularly to the Presidents of the State Leagues, to attend these conventions without, in many cases, being able to report satisfactory progress.

At the Allentown convention the joint Executive Committee of the Central Verein deemed it advisable to adopt a statement of special reasons for raising, as quickly as possible, the \$250,000, or more, required to ensure the continuance of the Central Bureau. It were well if all the members familiarize themselves with these reasons and arouse themselves to action, both as regards their own contribution as also in the matter of soliciting gifts from the outside. These special considerations follow:

"A. The Central Bureau has been compelled to use the income from the Study House Fund for its maintenance, authorization to do so having been granted from the beginning. If the Endowment Fund is completed, the Bureau will begin, as early as possible, to use the income from the Study House Fund (\$64,000.00) for the purposes of a Study House, namely for Courses of Social Study in the Bureau and in various parts of the country. The Bureau cannot do this at present with its limited income. The attempts thus far, while very successful, have been made at the expense of regular maintenance and development of the Bureau.

B. The societies and individuals who fail to contribute to the Endowment Fund are acting unfairly and unjustly towards those who have contributed.

C. The Bureau will never be able to plan its work ahead for any one year at a time unless it is placed in a position to estimate its expenses and income for a given period. It cannot set up a budget unless it knows how much money is available.

D. The Fund should be completed quickly because most of the State Leagues and societies have ceased to



forward their annual contributions towards the support and maintenance of the Bureau, in spite of the agreement that these contributions should continue until the Endowment Fund shall have been completely raised.

E. The longer the raising of the Fund is drawn out, the more expensive it becomes. . . . While the expense incurred thus far is much lower than that incurred in most ventures of a similar nature, it is still too high, and much money could be saved if the contributions were given quickly and freely.

F. The Fund is overdue for a number of years. Moreover, the annual income which it shall provide has been promised over and over again since 1912 and has never been forthcoming.

G. The Library and Registry of the Bureau must be developed, new fixtures bought; a full-time librarian must be employed; our Reconstruction work must be kept up; the Missions work must be continued, in which all overhead expenses are borne by the Bureau; we must continue to found and enlarge Catholic libraries in Prisons and other public institutions—none of which works can be done unless the income from the Endowment Fund is assured. Other undertakings suffer similarly if the Fund is not completed.

H. The Bureau has in the past suffered serious losses, by not being able to keep excellent, trained co-workers, when the time had arrived for them to receive an increase in salary. Moreover, our personnel, on the whole, has always been underpaid. It is folly to blindly trust to good fortune, that, in spite of such handicaps, we will in the future be able to find, and that at short notice, men competent to carry on the important activities of our Bureau, which depend on solid knowledge and years of experience. Illness, death, or the resignation of any member of the present inadequate staff would place us in the embarrassing position of being forced to curtail the Bureau's activities, whereas we should today see them extended in order to meet the growing exigencies of a time presenting so many problems to which Catholics must pay due attention."

"For these and other reasons, the statement of the Executive concludes, "we urge the early completion of the Endowment Fund."

Surely there is a strong appeal in this set of arguments for a more generous support of the Endowment Fund. All too frequently the phrase is heard: The people would respond more readily "if they understood it all better." In the statement adopted by the Executive there is much that a child can understand. The Bureau accomplishes a man's work on an invalid's rations; it has a full-time job on part-time compensation; it sees the need for more manpower and is not in a position to even adequately care for its present working force; it sees many tasks that should be attacked, but is tied down so that it cannot approach them; it has outgrown its early equipment and is not even permitted to keep that patched up, much less supply new, necessary equipment; it should be cultivating its vast field with the most modern machinery and adequate funds, and is compelled to farm with a one-horse hand-plow and without a balance in bank.

Do the delinquent members of the Central Verein understand such terms? If they do—and no one will doubt that—let them respond, as so many of their fellows have done. They have been told of the worthiness of the cause and the necessity of its support. They have been told how they can assist. Let them act and act quickly.

## St. Elizabeth Settlement Improvements Practically Completed

The substantial alterations being made on and in the former garage building, which is part of the St. Elizabeth Settlement and Day Nursery property, are going on apace. The outer walls have been extended, the roof raised in sections and repaired, the interior of two-thirds of the entire structure remodeled, new floors laid, the walls plastered, electric light fixtures installed, a heating plant set up,—all these changes have been made, and shortly the building will be ready for occupation. By means of these alterations one large and two smaller rooms will be gained, to be used for recreational purposes, for class and work rooms, and for assembly quarters.

The expense involved will be upwards of \$4,000, which means that, in addition to the \$1,800 the Bureau had available (thanks particularly to the generosity of the officers and members of the Catholic Women's Union of Missouri and the co-operation of the Sisters), it must assume obligations totaling perhaps \$2,500. Naturally, we turn to those who have been benefactors of the institution in the past, and to others who, we are confident, will now become its patrons.

As in former years, the Bureau is this year sending out a Christmas appeal in behalf of the Settlement and Day Nursery, requesting contributions for the purpose of providing funds for a Christmas celebration for the children attending the Nursery and their mothers, but principally for the liquidation of this debt. The staff of the Bureau are hopeful that the appeal, which this article is intended to supplement, will meet with a generous response. The Day Nursery and Settlement is the only institution outside the Bureau itself maintained by the Central Verein; the Central Verein, with the Catholic Women's Union and the Gonzaga Union, is numerically so strong that, if but a substantial minority of the members interested themselves in the Settlement, this debt could readily be liquidated.

A laudable spirit was shown recently by an individual in St. Louis, not active in the Central Verein, and personally not known to any of the Bureau staff. Shortly after publication of the November issue of Central Blatt, which contained an article on the alterations being made at the Settlement, this man sent the Bureau a check for \$100 and a letter, stating that \$50 was intended for the Endowment Fund and \$50 for the Settlement Building Fund, so that "you won't have to borrow quite so much." Only a few of our members may be able to spare a like sum at this time for this cause. Yet many small contributions should easily make up the required sum.

\* \* \*

## The Month of November at St. Elizabeth Settlement

The Day Nursery and Settlement records for the month show 46 families, numbering 67 children, listed as continued cases; 1 family, with 2 children, as a new case; 2 families, with 2 children, as closed cases; and 45 families, with 67 children, as active cases. The aver-



age daily attendance of children in the Day Nursery and at luncheon was 58. Attendance days and children in the Nursery were 493, while the number of lunches served at noon to children who have no one at home to cook for them was 694. No charge was made in 257 cases, covering both groups. Employment was found for two persons; two families were referred to the St. Vincent de Paul Society; two to the Children's Aid Society. Medicine was provided for five children; six children were taken to a Dental Clinic by a member of the Ladies of Laclede; seven persons were escorted to a Medical Clinic; two had hospital care.

In addition, the Social Visitor handled two cases that had come before the Juvenile Court, paid 14 visits in the interest of Settlement cases, and 19 in connection with Maternity cases at the City Hospital; along with visits to the Bureau and on sundry other Settlement matters, the calls made totaled 47. Six letters were written in following up cases. There were 11 City Hospital Maternity Ward cases, including 1 of an unmarried mother. The Settlement received clothing and shoes from members of SS. Peter and Paul, St. Margaret, St. Pius and St. Alphonsus parishes. Thanks to these contributions the Settlement was enabled to distribute 161 partly worn garments and 12 pairs of shoes among needy families. One infant layette was contributed, which was turned over to a City Hospital patient. In addition to these acts, directed towards physical relief, the Social Visitor was able to arrange for baptism in three cases.

Thus, month after month, the Settlement and Day Nursery continue to serve the needs of the poor that come under its care. It aims to relieve emergent needs, but only incidentally. Its prime purpose is to restore to a normal condition the families with whose needs it has become familiar. And in doing so, it employs the services of the agencies best adapted to that purpose, bearing in mind at all times that both the body and the soul are in need of uplifting, upbuilding charity. The building alterations, now in process, will enable it to function still more efficiently.

#### **Rev. A. B. Salick, Pastor at St. Anne's in Milwaukee for Thirty Years**

Milwaukee papers reported recently that St. Anne's parish of that city, organized by the Rev. A. B. Salick, who is still its pastor, is now thirty years old. Father Salick is active in the Central Verein, being the Honorary Moderator of the Gonzaga Union, to which he has devoted much attention since the founding of the organization.

#### **Mr. Alois Werdein Secretary of Buffalo Federation Quarter of Century**

The Buffalo Federation has had the rather unique experience of recently celebrating the twenty-fifth year of service on the part of its secretary, Mr. Alois J. Werdein, for a number of years also secretary of the New York State League. Following a joint meeting of the federation and the Catholic Women's Union on November 12 in Our Lady of Sorrows Hall, Mr. Werdein was presented with a souvenir gift and was made the recipient of numerous congratulations. Addresses were delivered by Rev. George J. Weber, LL.D., Rev. John Schwert, Dr. Henry J. Doll, Edward Frank, Jos. M. Schifferli and Mrs. Clara Thries, president of the C. W. U.

## **From the Ranks of the C. V. and the State and District League**

### **C. V. Convention to be Held in Cleveland in 1925**

It has been definitely decided that the 1925 convention of the Central Verein shall be held in the city of Cleveland. At Allentown the Ohio delegation extended an invitation to hold the next convention in their state, but they were not prepared to make the arrangements binding, nor could they give assurance of either Cleveland or Columbus to accept the convention.

The alternate invitation submitted to the Allentown gathering had come from Syracuse, N. Y., but preference was given to Cleveland, since the C. V. has not met in Ohio since 1912.

### **Master of Cath. Evidence Guild Visits St. Louis Under Auspices of Cath. Union of Mo.**

The retiring Master of the Catholic Evidence Guild of England, Mr. T. J. Sheed, was the guest of the Catholic Union of Mo. on the night of November 12 at a meeting in St. Anthony's Hall, St. Louis, at which some 550 persons attended. The lecturer spoke on the character of the activities engaged in by the Guild and the successes achieved. A discussion followed the lecture.

Mr. Sheed, successor to the late Sir James Britten as Secretary of the Cath. Social Guild of England, attained to the position of Master of the Evidence Guild also, the purpose of which is to teach the Catholic doctrine in public wherever possible in those dioceses where permission to do so is granted. Returning to his home in Sydney, Australia, Mr. Sheed came to New York, where he addressed a gathering, arranged for by the Paulist Fathers. Advised of his presence and his intention to cross the continent, and possibly visit St. Louis, the Bureau, acting for the Catholic Union of Mo., invited him to come. After addressing the Mediaevalists in Chicago, Mr. Sheed arrived in St. Louis on Nov. 11th, addressed a number of priests and scholastics at St. Louis University on the evening of the same day, and the faculty and seminarians at Kenrick Seminary on the 13th. These lectures were arranged for by the Bureau.

The St. Louis appointments were extremely satisfactory and the lectures served to impress upon many of the hearers a realization of the need of carrying to the masses the doctrines of the Catholic Church. The officers of the Catholic Union are gratified at having had this opportunity to present Mr. Sheed to a representative audience. They had issued invitations to all the Reverend Pastors of the city and the immediate neighborhood, the chief officers of all Catholic organizations in the city and the heads of teaching orders. While some organizations failed utterly to respond, others made up for the deficiency by the number of representatives and the keen interest displayed.



### Rochester Federation to Discuss Child Labor Amendment.

Realizing the importance of informing themselves on the proposed Child Labor Amendment to the Constitution, the members of the Rochester, N. Y., Federation have voted to arrange for a debate on this topic, to be held at the December meeting. On Nov. 16, the organization conducted a joint meeting of the men's and women's Federations. A letter addressed to the Bureau from that city says:

"Things are going splendidly with our Federation. Sunday evening (November 16) we had a joint meeting . . . and it was very successful. We had one of the Clergy address the meeting, and his topic was 'The Aims and Objects of the Men's and Women's Federation.' He handled his subject very well."

Occasional joint meetings of the type referred to should be productive of good. Apparently Rochester is alive to the issues of the day, as witness the interest in the Child Labor Amendment, which will soon be placed before the Legislatures of practically all of the States for ratification or rejection. With this development ahead of them, all of our District Leagues, and for that matter as many individual societies as possible, should offer to their members information on this important issue, either by the means adopted by the Rochester Federation or in some other suitable manner. The leaflet on this subject, prepared by the Bureau, lends itself well to any such purpose.

### Convention of the W. C. U.

The National Convention of the Western Catholic Union, held every four years, met during the last week in October at Ottawa, Ill. Three hundred and fifty delegates attended; Supreme President F. Wm. Heckenkamp, Jr., of Quincy, was re-elected to office, which he has held for the last twenty years. Quite a number of branches of the W. C. U. are affiliated with one or the other State Leagues of the C. V.

The National President of the Catholic Women's Union, Mrs. S. C. Wavering, of Quincy, was one of the speakers at the convention. Mrs. Wavering pleaded for greater interest on the part of men and women in Catholic Action.

It is a compliment to the committee on resolutions of the Allentown convention that the *Bombay Examiner*, edited by the noted Fr. Hull, S. J., devotes more than a page and a half of its issue of October 25 to the first nine resolutions adopted by the recent convention of the C. V., with the promise: "To be continued." That these resolutions appear in so important a paper, published in distant India, would seem to argue for their possessing a more general value than the members of the C. V., who pass them over lightly, seem to realize. The recognition they have received in so many quarters should act as an incentive to their study.

### From the Bureau Workshop A New Free Leaflet, Directed Against the Child Labor Amendment

The Legislatures of a large number of the States will soon have to declare their position on the proposed Child Labor Amendment, to ratify or refuse to ratify it. The General Convention of the C. V. has declared its opposition to the Amendment, and the Central Bureau has prepared a Free Leaflet, setting forth a number of weighty arguments against the ratification of the proposal.

The Secretaries of the affiliated societies of men, women and young men should make it their duty to address the Bureau, stating the number of copies of this leaflet they will judiciously distribute. The subject should be treated in the meetings of the societies and the District Leagues, and preparations made to declare our position to the members of the State Legislatures. The treatise is Free Leaflet No. XXXIII, and is entitled: "The Case Against the Proposed Child Labor Amendment."

### One of the Prison Libraries the Bureau Helped Build Up.

*Good Words*, devoted to the welfare of the men in the U. S. penitentiary at Atlanta, accords the Catholic chaplain in that institution the following praise:

"Through Father Hayden and his magnanimous friends, many books and magazines have been added to the library during the past year. There is probably no half dozen men collectively, who have supplied the library with as much good literature as Father Hayden. There is scarcely a day but what a few books and magazines arrive from him, or are received through his generous admirers."

The Catholic section of the prison library was founded by the Central Bureau during the chaplaincy of the late Father M. J. Byrne, who said in one of his letters to the Bureau:

"Through your liberality we have built up a beautiful library with nothing objectionable in it, containing only the very best of fiction and clean reading matter."

### Speaking and Representation Engagements of the Bureau Staff

In the June issue of *Social Justice* appeared a list of speaking and representation engagements filled by members of the Bureau staff, closing with the end of May. Since that time both the Director and the Associate Director have complied with a number of such appointments, while the Bureau has also been of service to some of our organizations in securing other lecturers for them. A summary of engagements follows:

On June 18 to 20 the Director, Mr. F. P. Kenkel, attended the convention of the Staatsverband of North Dakota at Dickinson; he spoke in the mass meeting and addressed the delegates during one of the business sessions, and also the meeting of women. On Aug. 22 to 27 sessions of the Committee on Social Propaganda and convention of the C. V. demanded his presence in Allentown, Pa., on which occasion he also reported (on August 26) on the activities of the Bureau. Immediately fol-



owing the convention he presided as Moderator at the Bureau's *Study Course* in Allentown, Aug. 28 and 29, journeying from there to *Jersey City, N. J.*, to address the mass meeting on the opening day (Aug. 31) of the annual convention of the Staatsverband of New Jersey. He furthermore spoke to the delegates on the Bureau and to the women on their part in Catholic action. Going from there to *Schenectady, N. Y.*, for the annual convention of the Staatsverband of New York, he there addressed men in the course of the closing meeting. His attendance at the Second Catholic Rural Life Conference, held in *Milwaukee, Wis.*, on October 21 and 22, having been requested, he presided at the first session and delivered a short address. On the evening of the 22nd he addressed a special meeting of the District League of *Chicago*, and, on Nov. 9th, a meeting of the St. Charles County District League at *Josephville, Mo.* Mr. Kenkel has also been engaged in conferences in *St. Louis* on the Inter-Racial Committee and with a recently organized Catholic committee which aims to promote the spiritual welfare of the Negroes in *St. Louis*, beginning with the stabilizing of certain efforts made in behalf of a Catholic school lately opened.

The Associate Director, Mr. A. F. Brockland, addressed the attendants at the Golden Jubilee breakfast arranged by St. Nicholas Benevolent Society, *St. Louis*, on July 10; attended the Central Verein convention and the Central Bureau Study Course at *Allentown* (Aug. 22 to 29); spoke in the mass meeting, the delegate meeting and the meeting of the Frauenbund at *Scranton, Ark.*, on the occasion of the convention of the Staatsverband on September 7 and 8, and likewise addressed the mass meeting, the meeting of the Frauenbund and the general business meeting at the convention of the Staatsverband of *Minnesota* at *Faribault* on Sept. 28 to 30. He also spoke at the September meeting of the District League of *St. Louis*.

Among the arrangements made for other lectures at the request of affiliated organizations was the engagement made with Mr. J. P. Doyle, of Mt. Vernon, Ill., to address the convention of the *Texas Staatsverband* (July 15 to 17, at D'Hanis), on Co-operation Among Farmers, and the securing of the services of the Rev. A. M. Schmittalla, S. J., of St. Louis University, to lecture on the Menace of Naturalism at the quarterly meeting of the *Central Illinois District League* at Springfield on October 26.

### Ordained by Archbishop Carroll in 1808

(Continued from page 308)

German Church in Philadelphia, where he labored with 'zeal, prudence and wonderful patience' until 1828. His last entry in the register of Holy Trinity was dated Feb. 14 of that year. During 1828 he visited Arnold's Settlement in Allegany County, Maryland, spent nearly all the summer months with the Edwards family, and gave much of his time to the Blooming Rose Mission, in what is now Garrett County, Maryland."

Bishop Corrigan says Mr. Weber is confirmed in his statement that "from Garrett Co., Father Roloff went to Wheeling," by the present Chancellor of Wheeling, Msgr. Weber, who writes: "An entry in our Parish register states that Rev. Francis Roloff was appointed pastor at Wheeling in 1829. However, he has a baptismal entry of date Nov., 1828. The last entry we find is in August, 1829."\* This brings Father Roloff's record down to the time of his going to Charles Co., presumably in September, 1829. Mr. Weber furthermore informs Bishop Corrigan that Fr. Roloff "was in Boston in charge of German-speaking Catholics" in 1844. His last entry in the registers of Bryantown is that of May 15, 1842.

(\*) Loc. cit. Vol. XXXV. (Sept., 1924), P. 204-5.

Bishop Corrigan's references to Rev. Francis Roloff close with the following remark: "We have no further knowledge of him." Have any of our readers come across further records of this German pioneer priest?

### Propagating Folk-Art

(Concluded from page 298)

knew how to embellish their village church, the wayside shrines, the homes of the people and, in fact, the articles intended for their daily use.

The works of the village craftsmen cannot, of course, be compared to those of the great masters of architecture, sculpture or painting, but they frequently possess an originality and naiveté which have a charm all of their own. Before all—and this is the chief consideration—they helped to arouse and sustain in the lowly an appreciation of beauty which "brought in" pictures, statues and ornaments can perhaps excite but never make permanent.

If we could succeed in planting in every village a few men and women able to carve and paint and embroider, to make furniture and pottery, hammered iron and engraved brass, we should have accomplished more for rural life than could possibly be gained by setting up some new government agency charged with the task of fostering the welfare of rural America.

The suggestions offered by *Goban Saor* and the promising experiences of the St. Louis architect, followed by others, would assist in establishing rural art centers, and these might flourish in spite of factory-made, "brought in" articles because, as man craves the truth, so also beauty.

It is now recognized in India on all sides that village panchayats are the appropriate institutions for taking care of the village interests, especially in view of the fact that in all endeavors to advance the amenities of village life, the influence of the Government is too remote to be felt. There are at present 342 village panchayats established in various parts of the presidency of Madras which have been working very satisfactorily, and, encouraged by the results, the Government now contemplates more rapid progress in this direction.

In ancient India village panchayats were the order of the day. They played an important part in governmental activities in rural areas. Their activities were many-sided and their influence was almost unlimited. But latterly, owing to the influence of western civilization, with its ideas of individualism, the indigenous institutions began to languish—so much so that toward the end of the nineteenth century the village panchayats in India were altogether disintegrated. This disintegration was deplored not only by Indian politicians, but also by the Royal Commission on Decentralization. It was in the year 1920 that the Village Panchayat Act was passed, and early in 1923, under the auspices of the Reformed Government, the first panchayat under the act of 1920 was constituted.

\*\*When, after the Civil War, factory-made articles first became known to the natives in the Ozarks of Missouri, they were distinguished from those made at home by the appellation, "brought in." A boy, asked who had made the brake on his father's wagon, proudly answered: "It warn't made—it war brought in!"



## Aus dem C. V. und der C. St.

Rt. Rev. G. W. Peet, Prot. Ap., Dubuque, Ia.  
 R. Rev. Dr. Jos. Sch., Columbus, O.  
 Chas. Korz, Butler, N. J.  
 Rev. Theo. Hammel, Reading, Pa.  
 Rev. Wm. Engelen, S. J., Toledo, O.  
 Rev. A. J. Münch, St. Francis, Wis.  
 Joseph Matt, St. Paul, Minn.  
 J. D. Zuenemann, St. Paul, Minn.  
 G. B. Dielmann, San Antonio, Tex.  
 F. P. Kentel, St. Louis, Mo., Leiter der C.-St.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen u. s. w., für die Central-Stelle oder das Central-Blatt and Social Justice richtet man an

Central-Stelle des Central Vereins  
 3835 Westminster Pl., St. Louis, Mo.

In ruhiger, herzensfreier, von Gottesliebe getragener Arbeit liegt das Geheimnis der christlichen Lebensführung. Gebe Gott dir den Idealismus kraftvoller Entschiedenheit und Ausdauer.

Aus: Weggeleitet v. Joseph Pfeifer.

### Das Missionswerk bedarf der kräftigsten Unterstützung.

Die Lesung der in der C. St. eingelaufenen Missionsbriefe wirkt geradezu niederdrückend. Fast jedes Schreiben, ganz gleich ob es aus China oder Japan, aus Süd-Afrika oder von den Philippinen kommt, beklagt den Mangel an Mitteln, der den Missionar daran verhindert, Katechisten anzustellen, Kapellen und Schulen zu bauen, oder gar sich der Waisen anzunehmen, oder die Hungernden und Kranken zu unterstützen. So schreibt Pater J. G. Eich, O. S. F. S. aus Onseepkans in Süd-Afrika:

„Der Empfang des Geldes bereitet mir große Freude, denn wir leiden bittere Noth. Noch nie hat Süd-Afrika solch schwere Zeiten durchgemacht. Es ist nun schon dreieinhalb Jahre, seitdem es hier geregnet hat. Die Folgen dieser Trockenheit sind unbeschreiblich. Hungersnoth, Armuth und Elend find die Mächte, gegen die wir zu kämpfen haben. Daß die Missionierung der Heiden unter diesen Umständen sehr leidet, ist leicht begreiflich. Dem Missionar find Hände und Füße gebunden durch Mangel an Mitteln.“

In einem Briefe des Franziskaners P. Albert Klaus, aus der chinesischen Provinz Schantung, geht des weiteren hervor, wie nothwendig den Glaubensboten heute unsere Hilfe ist. „Ihre liebe Sendung, heißt es in dem Schreiben,

„hat mir wirklich einen schweren Stein vom Herzen genommen, denn meine Kasse wollte schon fast verzweifeln, wie eine größere, unbedingt nöthige Getreidemenge, die nach der Weizenernte billig zu haben war, angeschafft werden könne. Meine Waisen- und Schulkinder mußt in den letzten Tagen besonders eifrig heran an's Beten, und Gott und dem Hl. Joseph sei Dank, daß die Hilfe so schnell kam! Mein ganzer Missionshaushalt kann Ihnen nicht herzlich genug danken für die übergroße Wohlthat, die Ihre Hilfe uns erwiesen hat!“

Wie allgemein die Nothlage ist, beweist, was der hochw. Bischof Bonifatius Sauer, O. S. B., der C. St. aus Seoul, in Korea, meldet:

„Das Geld kam gerade im rechten Augenblicke. Sie glauben nicht, wie armselig wir manchmal dran sind, und wie ich schreiben und arbeiten muß, um den Betrieb einigermaßen über Wasser zu halten. Dabei droht in einem großen Theile meines Apostolischen Vikariates eine furchtbare Hungersnoth. Die Missionare fragen bereits jetzt schon an,

ob ich nicht da oder dort helfen könnte, um der ärgsten Noth zu steuern. Aber wie soll ich armer Mann helfen!“

Eine für einen „armen Missionar“ bestimmte Summe war von der C. St. an den Apostolischen Vikar von Süd-Schantung, den hochw. Bischof Henninghaus, gesandt worden. Er erklärt in seinem Dankschreiben:

„Sie haben ganz recht daran gethan, mich dieser Kategorie zuzugählen. Die Mission leidet schwer unter dem Mangel an Mitteln. Gerade dieser Tage laufen die Jahresberichte unserer Missionare ein. Könnte ich doch helfen!“

Und aus Windhoek, in Süd-West-Afrika, berichtet der Apostolische Präfekt jenes Gebietes, der hochw. Joseph Goldhardt, O. M. J.:

„Soeben hat der Apostolische Delegat für Süd-Afrika den viertwöchentlichen Besuch der meisten unserer Missionsstationen beendet. Mit der Ermuthigung zu unverdrossener Weiterarbeit in diesem schwierigen Missionsgebiet verband er den Wunsch, daß sich recht viele Wohltäter finden möchten, um an der so nothwendigen Weiterentwicklung der Mission mitzuhelfen. Er sei sicher, daß wir große Fortschritte machen würden, wenn die Mittel nicht so beschränkt wären. Das ist eben die große Noth fast aller Missionare.“

Darf man sich wundern, daß fast jeder Brief auch die dringendsten Bitten um Unterstützung ausspricht? Die C. St. ist ja bemüht, ihnen Gehör zu verschaffen, doch wie viele stellen sich nicht wie taub! Dabei sind die Missionare für die ihnen gewährten Gaben so unendlich dankbar. „Der Central-Verein, schreibt Pater Meinolphus Hüffer, Missionar zu Linghsien bei Tsinanfu in China, „ist einer meiner größten Wohltäter, und ihm habe ich es vor allem zu verdanken, daß unser hl. Glaube im hiesigen Bezirk so schöne Fortschritte macht.“ Bischof Henninghaus aber erklärt am Schluß des bereits erwähnten Briefes: „Der H. Gott lohne Ihnen tausendmal, daß Sie mir in diesen schweren Zeiten Ihre treue, freundschaftliche, opferwillige Theilnahme zuwenden.“

„Alle, die es angeht,“ sollen daher nochmals daran erinnert werden, daß die i. J. 1916 zu New York abgehaltene General-Versammlung den Beschluß faßte, der Central-Verein solle fürderhin die Unterstützung der Missionen sich zur Aufgabe machen. Dessen sollten unsere Mitglieder eingedenk sein, und kein Jahr vorübergehen lassen, ohne ein Opfer für diesen Zweck gebracht zu haben. Jeder dem C. V. angeschlossene Verein sollte außerdem wenigstens einmal im Jahr eine Kollekte aufnehmen für diesen Zweck.

### Lakenhilfe nothwendig.

Caritas ist nicht nur Pflicht derer, die sie von Berufs wegen üben sollten, sondern ist Pflicht jedes Christen.

In den Beiträgen zur Caritasstatistik des Erzbischofums Freiburg“ von Dr. Bernhard Schröder wird die oft betonte Nothwendigkeit der Gewinnung von Laienhelfern für die Caritas als dringend dargestellt. Der Verfasser weist in dem in der „Caritas“ für October 1924 erschienenen Aufsatz auch besonders auf die Heranziehung der Männerwelt zu diesen Aufgaben hin.

„Für die Heimathmission,“ schreibt Dr. Schröder, „wären gerade in Baden auch männliche Kräfte nö-



ig, da die Kirche weniger denn je nur an die Bewahrung der Treuen denken darf, sondern ernstlich an der Wiedergewinnung der Abseitsstehenden arbeiten muß, und das kann durch die Geistlichkeit nur in geringem Umfang geschehen."

Es kann kaum ein Zweifel bestehen, daß daselbe auch von unserem Lande gilt. Tatsächlich rufen insbesondere die Bischöfe immer häufiger nach männlichen Kräften für die vielen Aufgaben der Caritas. Die Zahl der Arbeitswilligen ist jedoch sehr gering, daß eine gewisse Enttäuschung über das mangelnde Verständnis und den geringen Opfergeist der Laien sich kundgibt. Ist der Grund dieser Erscheinung nicht vielleicht darin zu suchen, daß man die Laienwelt unseres Landes zu sehr daran gewöhnt hat, ihre Caritaspflichten mit Geldgaben erledigen zu dürfen?

### Eine Forderung der Klugheit.

In welcher Sprache sollen die Beamten des C. V. und die C. St. mit den Einzel-Vereinen und ihren Beamten verkehren? Diese Frage kommt immer wieder auf, und, wie die Erfahrung lehrt, kann sie nicht mit einem glatten: „Entweder — Oder!“ aus der Welt geschafft werden. Es bedarf des guten Willens und der Geduld, um Allen gerecht zu werden. Auf keinen Fall geht es mehr an, auf dem Deutschen allein zu bestehen.

Das beweist u. a. das Schreiben eines Vereinssekretärs aus Arkansas. Er schickt der C. St. elf Dollar, bestimmt für einen Missionar in China, der sich mit einem Bittgesuch an den betr. Verein gewandt hatte. In dem Schreiben des Sekretärs heißt es nun:

"I think, had this dear missionary priest sent his appeal to us in English, that the collections would have had much better results, since our membership understands that language far better."

Wie unklug und für unsere Sache schädlich wäre es, wenn die Beamten des C. V. einem solchen Wandel der Dinge nicht Rechnung tragen wollten!

### Ueber den vollzogenen Namenswechsel.

Die Montowner Generalversammlung des C. V. hat, wie bereits mitgeteilt wurde, anstatt des bisherigen Namens: „Deutscher Römisch-Katholischer Central-Verein von Amerika“ den kürzeren: „Catholic Central Verein of Amerika“ gewählt. Die Aenderung geschah mehrerer Gründe halber, wurde jedoch gerade auf dieser Konvention vorgenommen, weil eine Anzahl Anträge, die eine Namensänderung vorschlugen, eingereicht worden war. Außerdem hatte man sich in den führenden Kreisen des C. V. mit dem Gedanken getragen, zugleich mit der geplanten Reinkorporierung des C. V. die Abänderung des Namens vorzunehmen.

In der „Aurora und Christl. Woche“ bespricht Hr. C. Korz, Präsident des C. V., den vollzogenen Wechsel. Er hebt dabei hervor, daß man vernünftiger Weise das, was an der bisherigen Bezeichnung wesentlich war, beibehalten habe. Der neue Name, erklärt Hr. Korz, „wird sich dem amerikanischen Sprachgebrauch einfügen, wie manch andere ausländische Namen, von denen Theodore Roosevelt sagt, daß

sie volle Berechtigung hätten auf Grund ihrer Bedeutung und ihres Ursprungs."

Hr. Korz erkennt nicht, daß die Neuerung bei Einzelnen Anstoß erregt hat. Er erklärt jedoch, die Namensänderung habe nicht die Gemüther jener erregt, „die eifrige, rührige Mitglieder sind und die im vollen Verständnis unserer Bestrebungen“ in dem Wechsel einen Vortheil erblicken, sondern nur die Geister jener, „auf deren praktische Mithilfe man bisher vergebens gewartet hat, und die gerade auf solche Gelegenheiten passen, um der gesunden Entwicklung unserer Organisation Steine in den Weg legen.“ Dem dürfte in der That so sein.

### Leo Haus in New York blickt auf arbeitsreiches Jahr zurück.

Obgleich die gesetzliche Beschränkung der Einwanderung die Zahl der Einwandernden bedeutend verringert hat, blüht das Leo Haus in New York, dessen Hauptzweck die Fürsorge für katholische Einwanderer ist, auf ein recht arbeitsreiches Jahr zurück. Der Bericht über die zwölf Monate vom 1. November 1923 bis zum 31. Oktober 1924, enthält folgende Angaben:

909 Einwanderer fanden im Hause Aufnahme und Verpflegung; dergleichen 2220 durchreisende Gäste sowie 1280 Dienstmädchen und andere Arbeiterinnen, die im Leo Hause wohnen; es wurden 68,392 Mahlzeiten verabreicht und 23,836 Logis gewährt; in der Kapelle wurden 1777 hl. Messen gelesen, 7224 hl. Kommunionen ausgetheilt, 60 Ehen eingesegnet und 4 Tausen vollzogen. Außerdem waren zwei Todesfälle zu verzeichnen.

Der Jahresbericht der Beamten und der im Hause thätigen Schwestern wurde dem Direktorium in der am 12. November unter dem Vorsitz Sr. Eminenz, des Kardinals, Erzbischof Hayes abgehaltenen Versammlung unterbreitet. Die Verwaltungsbehörde verlor während des Jahres ein sehr thätiges Mitglied, Hrn. Jacob Mattern, durch den Tod. An seiner Stelle wurde Hr. Johann Roethlein, Präsident des Brooklyner Lokalverbandes, in das Direktorium gewählt; als Mitglied der „Board of Incorporators“ wählte man Hrn. Kilian Klauer. Eine längere Debatte verursachte der Antrag des deutschen Raphaels-Vereins, man möge durch finanzielle Hilfe die Einrichtung einer dem Leo Hause ähnlichen Anstalt in Hamburg verwirklichen helfen. Die Behörde erklärte sich im Prinzip mit dem Vorschlag einverstanden und läßt die Mitglieder der Gesellschaft und Gönner der amerikanischen Anstalt ersuchen, jenes Unternehmen zu unterstützen.

### Einer der letzten Mnumen des ehemaligen „Americannum“ zu Münster gestorben.

Mit dem Ende Oktober in New York verstorbenen hochw. Gerhard Heinrich Süntmann, dem langjährigen Pfarrer der St. Joseph Gemeinde an der Morning Side Str., ist einer der letzten der überlebenden Mnumen des Collegium Americanum zu Münster in Westfalen aus dem Leben geschieden. Ueber dieses Collegium brachte das Central-Blatt im Juni d. J. eine Abhandlung aus der Feder des Herren Prof. Dr. Simon Widmann, Münster; der nun Verstorbene wird darin angeführt, und zwar als Süntmann, unter welchem Namen er übrigens auch im „Schematismus der kath. Geistlichkeit deutscher Zunge“ usw., 1892 verzeichnet ist.



Rev. Guntmann (Güntmann) war am 28. Februar 1849 zu Ibbenbüren in Westfalen geboren, empfing in Münster am 25. Mai 1872 die Priesterweihe, und kam am 17. September desselben Jahres in den Ver. Staaten an. Ursprünglich für die Diözese Alton bestimmt, trat er jedoch mit Erlaubnis des hochw. Bischofs Baltes in die Erbdiözese New York ein, wo er eine Reihe von Jahren hindurch als Pfarrer der Gemeinde zur Unbefleckten Empfängnis zu Stapleton auf Staten Island thätig war. Hier hatte er eine Zeitlang den später erblindeten Jesuitenpater Werner als Assistenten. 1892 war Guntmann noch Pfarrer in Stapleton; die Josephs Gemeinde im Bronx leitete er seit etwas mehr als zwanzig Jahren.

### Zwei angesehene ältere Mitglieder des Illinoiser Vereinsbundes gestorben.

Durch den Tod sind in jüngster Zeit zwei Männer, die dem kath. Vereinsleben in Illinois, namentlich auch dem Staatsverbande, jahrelang großes Interesse entgegenbrachten und manchen Dienst geleistet haben, abberufen worden, Hr. Marcus Krakar, von Joliet, und Hr. Peter Reinhart, von Streator. Hr. Krakar war einer der Gründer des Vereinsbundes und dessen erster Präsident, wie er denn auch viele Jahre lang an den Generalversammlungen des Bundes sich beteiligte. Hr. Reinhart, der eine Reihe von Jahren hindurch Staats-Unterförster des Cath. Order of Foresters war, fehlte ebenfalls, wie das „Kath. Wochenblatt“, Chicago, mittheilt, selten auf den Jahresversammlungen jenes Verbandes. Zu den Leichenfeierlichkeiten des Hrn. Reinhart hatte sowohl der Staatsverband als auch der Försterorden Vertreter entsandt.

Hr. Krakar war 1839 in Oesterreich geboren und verheiratete sich i. J. 1861 mit Fr. Jacobine Georges; der Ehe entsprossen neun Kinder. Hr. Krakar starb in der Wohnung seiner Tochter, Frau M. Vertin, in San Jose, Cal.; die Beisetzung der Leiche erfolgte jedoch in Joliet.

### Weihnachtsgaben für das St. Elisabeth Settlement erbeten.

Bisher wandte sich die C. St. während der Weihnachtszeit an eine Anzahl Freunde und Förderer ihrer Unternehmungen mit der Bitte, durch eine Gabe die Veranlassung einer Weihnachtsfeier für die der Anstalt anvertrauten Kleinen und deren Mütter zu ermöglichen. Was die Sammlung mehr ergab, als gerade für die Feier nothwendig war, wurde für den Betrieb der Anstalt verwendet.

Auch heuer geht ein solches Bittgesuch aus, in dem die Empfänger gebeten werden, in besonders freigebiger Weise dieser Anstalt zu gedenken. Denn es gilt nicht nur Gelder für die Weihnachtsfeier und den Betrieb des Unternehmens aufzubringen, sondern vor allem eine größere Summe, die zur Deckung der Unkosten des vorgenommenen Umbaus der alten Garage dienen soll, zu erübrigen. Die Baukosten werden sich auf rund \$4000.00 belaufen; vorhanden sind soweit nur \$1800.00.

Es würde nun der C. St. nicht nur eine wahre Freude bereiten, sondern sie auch von einer großen Sorge befreien, wenn sie in die Lage gestellt würde, die ganze Rechnung, oder doch einen großen Theil, aus den einlaufenden Weihnachtsspenden bestreiten zu können. Das Settlement ist, neben der C. St. selbst, die einzige Anstalt, die der C. B. unterhält. Seine Mitglieder sollten daher bestrebt sein, die Bauschuld möglichst rasch abtragen zu helfen.

### Ein neues Flugblatt der C. St.

Den Sekretären der dem C. B. angeschlossenen Vereine wird dieser Tage ein neues Freies Flugblatt zugehen, das die weitest- und zweckmäßigste Verbreitung finden sollte. Es handelt sich um eine Darstellung der Gründe, weshalb das vorgeschlagene 20. Amendment zur Bundesverfassung, das „Child Labor Amendment“, auf der ganzen Linie, das heißt in allen Staatsgesetzgebungen, die sich bisher noch nicht in der Sache entschieden haben, bekämpft werden muß.

Die Mitglieder des C. B., einschließlich jener des Frauenbundes und der Gonzaga Union, werden sich sicherlich in dieser wichtigen Angelegenheit unterrichten wollen, damit sie ihre Ablehnung des Amendments in vernünftiger Weise zu begründen vermögen. Die Allentowner Generalversammlung hat sich bekanntlich gegen das Amendment erklärt; der Widerstand muß sich jetzt in den gesetzgebenden Körperschaften der einzelnen Staaten Geltung verschaffen. Das neue Flugblatt bietet das nöthige Material, den Kampf mit Erfolg führen zu können.

### Aus den Staatsverbänden.

#### Exekutive des Staatsverbandes Minnesota plant Jahresarbeit.

Ausbau des jungen Frauenbundes des Staates, Ueberwachung der Legislatur, Agitation für die Eintreibung der vollen bisherigen Kopfsteuer und die Bekämpfung eines Kandidaten, der sich für die Sterling Reed Vorlage erklärt hatte, — dies waren die Angelegenheiten, die in der am 5. November in St. Paul abgehaltenen Sitzung der Exekutive des Staatsverbandes verhandelt wurden.

Manche Mitglieder des Staatsverbandes hatten erwartet, daß der Jahresbeitrag auf der Faribault Generalversammlung von 30 Cents auf 15 Cents, den früheren Betrag, herabgesetzt werden würde, da der Verband seinen Antheil an dem C. St. Stiftungsfonds nun fast vollständig beigetragen hat; doch die Generalversammlung dachte anders darüber, und die Exekutive wird sich daher bemühen, den Beamten der einzelnen Vereine bei der Erhebung der Jahresgabe behilflich zu sein durch eine an die Mitglieder gerichtete Erklärung. Das Legislatorkomitee, Hr. John Q. Juennemann Vorsitzender, wurde beauftragt, den Mitgliedern der Staatslegislatur in einer kurzen Denkschrift die Verurtheilung des vorgeschlagenen Kinderarbeits-Amendements durch den Staatsverband zu unterbreiten und für die Ablehnung des Verfassungszusatzes zu agitieren. Die Vereine sollen ebenfalls angegangen werden, sich auf eine zielbenutzte Agitation gegen die Gutheißung des Antrags vorzubereiten. Berichtet wurde ferner, daß 32,000 Exemplare eines vom Sozialverband St. Paul hergestellten Wahlflugblatts vorbereitet worden seien.

Ferner ernannte die Exekutive einen Ausschuß, der sich die Organisierung des Frauenbundes Minnesota zur besonderen Aufgabe machen soll. Eine Konferenz der betr. Herren mit Vertreterinnen des Frauenbundes hat bereits stattgefunden, und eine größere Versammlung ist geplant. Der Organisateur des Staatsverbandes, Hr. M. Ark, wurde beauftragt, nach Kräften auch für die Entwicklung des neuen Verbandes zu wirken.

Der D. K. Verband von Baltimore hat sich bereit erklärt, die 74. Generalversammlung des C. B. i. J. 1930 zu beherbergen. In einer am 16. November abgehaltenen Versammlung lenkte der Schatzmeister des Verbandes, Hr. John L. Sebald, die Aufmerksamkeit darauf, daß der C. B. im genannten



Jahre sein diamantenes Jubiläum werde begehen können. Da die Wiege des C. B. in Baltimore gewanden, regte er an, daß diese Stadt sich um die Jubiläumsversammlung bewerben solle. Der Verband ging auf die Anregung des Herrn Sebald ein und ernannte einen Ausschuß, der sich jetzt schon mit den Vorbereitungsarbeiten befassen soll.

### Aus den Distriktsverbänden.

Zwei unserer Distriktsverbände haben sich in der letzten Wahlen vorausgehenden Wochen in ernstlicher Weise um deren Ausgang wie um Streitfragen, die in Betracht kamen, angenommen. Der Clevelander Verband hat als Ergebnis eingezogener Erkundigungen eine Anzahl Kandidaten empfohlen, und der Stadtverband St. Paul hat gegen einen Kandidaten für den Bundeskongreß, Keller, der sich als Befürworter der Sterling-Reed Erziehungsvorlage bekannt hatte, mobil gemacht und seinen Gegentendaten, Lawler, empfohlen. Auch in anderen Verbänden sind Fragen des öffentlichen Lebens erörtert worden.

So hat der Lokalverband Rochester in seiner November-Versammlung beschlossen, für die Dezemberfeier eine Debatte über das Kinderarbeitamentendement vorbereiten zu lassen; in der am 16. November stattgefundenen Sitzung hielt ein Priester einen Vortrag über die Ziele der Lokalverbände der Männer und der Frauen. — Im St. Louiser Distriktsverband berichtete in der Novemberversammlung Staatsverbandspräsident J. R. Rehme über die Aufklärungsarbeit, die das Legislaturkomitee in Sachen einer Reihe von Vorschlägen, die den Wählern zur Abstimmung vorlagen, geleistet, und über die es einen Bericht und unterbreitet und in Gestalt von Flugblättern tausenden von Mitgliedern des Staatsverbandes mitgeteilt hatte. Die Versammlung fand in der St. Engelbert Gemeinde statt. — Bürgerpflichten, ihre Ausübung, und ein angemessener Bürgerstolz war das Thema, das Hr. A. B. Lager, Mitglied des Illinoiser Senats, in der am 2. November zu Damiansville stattgefundenen Vierteljahrversammlung des Clinton County Verbandes behandelte. Weitere Ansprachen hielten: Hr. Frank Overmann, Effingham, über Staatsverband und Centralverein; Hr. George Bauer, Effingham, über die Organisation der Jünglinge; und Hr. W. B. Arnold, Robinson, Ill., demokratischer Kandidat für den Bundeskongreß. Der Massenversammlung ging eine Geschäftssitzung voraus, in der die bisherigen Beamten auf zwei Jahre wiedergewählt wurden. Rev. B. Hilgenberg, Beckmeier, Kommissarius, und Rev. B. Penken, Pfarrer in Damiansville, hielten ermunternde Ansprachen. — Einen hochbedeutsamen Vortrag hielt der hochw. P. Alphonse Schmittalla S. J., von der St. Louis Universität, auf der am 26. Oktober zu Decatur abgehaltenen Vierteljahrversammlung des Central Illinois Distriktsverbandes. Er behandelte als Thema: „Naturalism as a Source of Moral and Social Decay.“ Hr. Edward O'Connor, von Peoria, der als Delegat der C. B. Generalversammlung in Allentown beigezogen hatte, referierte über diese Tagung, worauf Frau Maria Gaa-Reef, Springfield, über die Versammlung des Frauenbundes in Allentown berichtete. Morgens war Festgottesdienst in der Jacobus Kirche, nachmittags, vor der Massenversammlung, Geschäftssitzung mit Beamtenwahl. Pfarrer der Gemeinde ist der hochw. F. Ostendorf, der in der Massenversammlung die Teilnehmer willkommenieß.

Eine nicht minder bedeutsame Versammlung hielt der Distriktsverband No. 1 des Staatsverbandes Kansas am 16. November ab. Little Rock, North Little Rock, Conway, Morrilton, Center Ridge, Bigelow und Atkins gehören diesem Verband an, und die an diesen Orten bestehenden Vereine hatten Vertreter zu der Versammlung entsandt, die in Atkins tagte. Die Hauptrede hielt der hochw. P. Placidus Dehse D. S. B. von Atkins,

der über den C. B., die C. St. und die Fundierung dieser Anstalt sprach. Vater Placidus forderte die Anwesenden auf, doch ihren Einfluß einzusetzen für die Durchführung des Vorhabens. Es fehlen noch \$400.00 an der Mindestsumme, die sich der Staatsverband zum Ziel gesetzt hat. — Da der erste Präsident des Distriktsverbandes, Hr. Amos Halter, von Conway, anfangs September verstorben ist, wurde Hr. John Ehemann als Nachfolger gewählt, während Hr. Theo. Arnold Sekretär wurde. Rev. A. Van Dudenhoven, von St. Vincent's, lud den Verband ein, die Mai-Versammlung in seiner Gemeinde abzuhalten. Außer den erwähnten hochw. Herren wohnten Rev. J. Nordmeyer, Bigelow, und Rev. A. Butterbach, Atkins, der Versammlung bei. — Der 12. Distriktsverband (Milwaukee) des Staatsverbandes Wisconsin ernannte in der am 13. November abgehaltenen Versammlung sowohl ein Legislaturkomitee als auch ein Agitationskomitee; die früheren Beamten wurden wiedergewählt. Rev. M. Graetinger ist Geistlicher Rathgeber, Hr. Joseph Birk, Präsident, Hr. Charles Palasta, Sekretär. Rev. J. J. Oberle ist Vorsitzender des Legislaturkomitees, Hr. Max Leutermann Vorsitzender des Agitationskomitees. — Berichte über die Generalversammlungen des C. B. und des Staatsverbandes sowie die Beschlüsse der Allentowner Konvention des C. B. bildeten den Gegenstand der Erörterungen in der November-Versammlung des Lokalverbandes New York, die am 17. des Monats im Kolping Hause tagte. Der hochw. Msgr. Gallus Bruder referierte über mehrere der Beschlüsse, einzelne Laien über andere. Der Verband trifft bereits Vorbereitungen für sein nächstjähriges Volksfest. — Die Beschlüsse der Allentowner Generalversammlung wurden ebenfalls in der Versammlung des Brooklynerverbandes erklärt. Dieser Verband hat übrigens bereits Propaganda gemacht für die Sammlung von Geldern zur Bestreitung der Unkosten der nächstjährigen Staatsverbandsversammlung, die in Brooklyn tagen wird.

Voraussichtlich wird in den Versammlungen der Distriktsverbände das vorgeschlagene Child Labor Amendment in gründlicher Weise erörtert werden. Sie sind vortrefflich dazu geeignet, Aufklärung über diesen Gegenstand zu verbreiten. Es ist ungemein wünschenswerth, daß das geschieht. Sodann sind die Distriktsverbände auch in der Lage, Einfluß auf die Mitglieder der Staatslegislaturen auszuüben. Dieser Einfluß wird nothwendig sein, soll die Guttheißung dieses gefährlichen Amendements verhindert werden.

### Aus den Kreisen des Frauenbundes.

Der noch junge Frauenbund Minnesota wird durch den Staatsverband wirksame Förderung erfahren, wenn die von der Exekutive des Staatsverbandes entworfenen Pläne verwirklicht werden. In einer am 5. November stattgefundenen Sitzung dieser Körperschaft wurde über die bisherigen Organisationsbestrebungen berichtet und betont, alle katholischen deutschen Frauenvereine sollten zum Beitritt aufgefordert werden; zum mindesten erwartet man, daß die der Unterstützungsgesellschaft angegliederten Frauenvereine sich im Laufe des Jahres anschließen werden. Ein Unterausschuß der Exekutive hat bereits in Faribault eine Konferenz mit Beamtinnen des Bundes abgehalten und man plant, eine größere Organisations-Versammlung zu veranstalten.

Der Missourier Zweig des Frauenbundes hat einen neuen Verein gewonnen, nämlich den Frauenverein in Matthe, der bei Gelegenheit einer größeren vom St. Louiser Distriktsverband veranstalteten Versammlung seinen Beitritt erklärte. In der Novemberversammlung des St. Louiser Verbandes hielt der hochw. P. Albert Munsch S. J., von der St. Louis Universität, einen Vortrag über „Die Merkmale der katholischen Caritas.“ — Der Frauenbund New York hat das Fest der Hl. Elisabeth als seiner Schutzpatronin mit Hochamt und Predigt in der Kapelle des Leo Hauses begangen. Er hat unlängst ein Wohlthätig-



feitsfest veranstaltet, dessen Ertrag zum Besten des geplanten Mädchenheims verwendet wird. — Die Vierteljahrerversammlung des Frauenbundes Philadelphia, die am letzten Sonntag im Oktober in der St. Peter's Gemeinde stattfand, bot den anwesenden Frauen Gelegenheit, mehreren Vorträgen zu lauschen. Der hochw. D. J. Knoes sprach in fesselnder Weise über eine längere, von ihm jüngst unternommene Reise, Rev. John G. Behr, C. S. R., Pfarrer der St. Peter's Gemeinde, über Bürgertugenden und die Bedeutung der religiösen Erziehung für die Schaffung einer zuverlässigen Bürgerthum, und Hr. Karl Krupp über Bürgerpflichten. Frä. Anna Seelanz berichtete über die Generalversammlung des Frauenbundes in Allentown. Sie wurde zur Präsidentin des Philadelphia Verbandes ernannt, während ihre Vorgängerin, Frau Sophie Walter, die seit fünf Jahren dieses Amt bekleidet hat und eine Wiederwahl ablehnte, als Ehrenpräsidentin gewählt wurde. — Dieser Verband bereitet eine Unterhaltung vor, deren Ertrag zum Besten der in der Einwandererstation Gloucester Internierten verwendet werden soll. — Die Pittsburg'ger Frauen-Union beging das Fest der Hl. Elisabeth mit einer gut besuchten Unterhaltung. In der Monatsversammlung dieses Bundes hielt Rev. C. Moosmann, Geistlicher Berater, einen Vortrag über die Pflichten der kath. Frau in der heutigen Welt. Weitere Ansprachen hielten Rev. F. Immesius und Rev. C. Eiben. Die Vertreterinnen der Pfarrgruppen erstatteten durchweg günstige Berichte über die von ihnen geförderten caritativen Bestrebungen.

Seit zwei Monaten bereits steht im Central-Blatt eine Anzeige, die das offizielle Emblem des Central-Vereins, mit der auf der Allentowner Konvention beschlossenen Namensbezeichnung (den Anfangsbuchstaben C. C. B. of A.), anbetet. Der Bestellungen sind aber nur wenige eingelaufen. Dabei wäre es wünschenswerth, daß die Abzeichen immer weitere Verbreitung finden würden.

Die C. St. hat, nachdem in Allentown die Entscheidung über die Namensänderung gefallen war, Knöpfe mit den Anfangsbuchstaben C. C. B. of A. (Catholic Central Verein of America) herstellen lassen und sie führt diese beständig auf Lager. Der Preis stellt sich auf \$1.30 das Stück, \$14.00 das Duzend.

Der katholische Männerchor und Theaterverein von St. Paul, an dem der Distriktverband jener Stadt reges Interesse nimmt und dessen Führer z. Th. eifrig in diesem Verbande mitwirken, hat in jüngster Zeit mehrere Einladungen entgegengenommen, außerhalb der Stadt aufzutreten. Er veranstaltete eine erfolgreich verlaufene Aufführung in Shakopee, wo man die Mitwirkenden in zuvorkommender Weise aufnahm. Bei der unlängst abgehaltenen Beamtenwahl wurden Hr. M. S. Sporshütz als Präsident, und Prof. M. Enders als Direktor wiedergewählt, wie denn auch die übrigen bisherigen Beamten durch Wiedererwählung ausgezeichnet wurden.

Ein schönes Zeugnis stellt der Pfarrer der St. Josephs Gemeinde zu Honey Creek, in Texas, der hochw. B. Draessel, dem dortigen St. Josephs Verein aus. Er schreibt der C. St.:

Dieser Männer-Verein „lebt“, hält monatlich gutbesuchte Versammlungen ab (immer zwei Drittel der Mitglieder anwesend), thut Gutes, hält lebhafteste Besprechungen und hat immer auch den einen oder den anderen erbaulichen Vortrag, gab für die Armen in Europa öfters nicht geringe Summen, obwohl die Farmer hier alle „elend“ daran sind.

Der Provinzialoberer der deutschen Ordensprovinz einer bekannten Missions-Gesellschaft schrieb unlängst an die Central-Stelle:

„Wenn Sie uns in den letzten Jahren nicht mit einer so seltenen Treue beigestanden wären und uns nicht immer und immer wieder Hilfe gesandt hätten, stünde unsere Anstalt längst nicht mehr. So konnten wir sie retten und unsere Priesterkandidaten weiter erziehen.“

### Zur Soziologie der deutschen „Jugendbewegung.“

(Schluß v. S. 304).

Wegener D. C. S. A., 1918 6te Aufl., Dülmen i. Westf., A. Laumann; Emmerich Kalender 1924, Würzburg, St. Rita) deren freiwilliges Sühneleiden zeigt, daß nicht die Parole „Los von den Vätern“, sondern die andere, „Erlösung der Väter durch Sühne“, die katholische Parole ist, und die eine „Sühnepolitik“ lehrt, an der in Verbindung mit der „kleinen Methode“ ganz Europa, wollte es diese geistlichen Prinzipien auf seine Kultur und Staatspolitik anwenden, gesunden könnte.

Dr. Ernst Karl Winter (Wien.)

### Als Gaben für die Bibliothek und Registratur

erhielt die C. St. von:

Rev. J. J. Kemler C. M., Webster Groves, Mo.: Derselbe: The Eternal Inheritance; Why Must I Suffer? — Ursuliner = Schwestern, St. Louis: Schreiber, Rev. J., Gedichte; Mueller, Michael, C. S. R.: Unser Liebe Frau v. d. Immerwährenden Hilfe, und eine Anzahl Broschüren, Kalender und Kataloge; Hrn. J. P. Kunkel, St. Louis: Zeitschrift für öiterr. Volkskunde, Jahrg. 4.; Rev. J. Molitor, Columbus, D.: Winter, Dr. Ernst Karl, Austria Erit in Orbe Ultima; von Humboldt, Alexander, Kosmos, Entwurf einer physischen Weltbeschreibung, Bd. 1 bis 4 einschl.; Baur, Dr. Ludwig, Die Forderung einer Weiterbildung der Religion; Mergentheim, Dr. Leo, Zur Orientierung in der Enzyklika- und Gewerkschaftsfrage; Boehmer, Heinrich, Sophia und d. deutsche Mystik; Lechtape, Dr. Heinrich, Der christliche Solidarisismus, nach Heinrich Pesch, S. J.; Gossa, Dr. Luigi, Die ersten Elemente der Wirtschaftslehre, übers. v. Dr. Ed. Moormeier; Lehmen, Dr. Alfons, Lehrbuch der Philosophie auf aristotelisch-scholastischer Grundlage; Grabinski, Bruno, Spitz- und Geisteserscheinungen, oder was sonst? Ders., Neuere Mystik; Ehrhard, Alb., Kultur und Katholizismus, Das Mittelalter und seine kirchliche Entwicklung; Spahn, Martin, Kultur und Katholizismus, Das deutsche Zentrum; Maurel, P. A., Die Ablässe, ihr Wesen und ihr Gebrauch, übers. v. P. Joseph Schneider; v. Herffing, Georg, Jrhr., Das Prinzip des Katholizismus und die Wissenschaft; Kaulen, Franz, Die Sprachverwirrung zu Babel; Otto, Dr. Emil, Französische Konversationsgrammatik; Von einem Geistlichen, „Köln“, eine innere Gefahr für den Katholizismus; Wiener Redemptoristenprovinz, Zeitschrift und Feihericht der Jahreshunderfeier d. Hl. Klemens Maria Hofbauer; Vers. ung., Der stille Krieg der Kremauererei gegen Thron und Altar, aus Dokumenten; Silbernes Jubiläum d. Leo-Hauses; nebst mehreren Kalendern.

### Quittungen über eingelaufene Gelder. St. Elisabeth Settlement.

Bereits quittiert: \$493.53; von den Kindern, die das Settlement im Monat Oktober besuchten, \$118.76; Kath. Frauenbund, Sektion Mijouri, Frä. Amalia Okenberger, St. Louis, Sefr., \$7.50; zusammen bis 22. November 1924, in Klusie, \$619.79.

### St. Elisabeth Settlement Schulentilgungs- und Verbesserungsfonds.

Bereits quittiert: \$392.10; Kath. Frauenbund, Sektion Missouri, Frä. Amalia Okenberger, Sefr., St. Louis, \$41;